THE PRIEST

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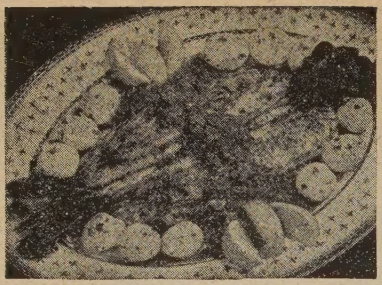

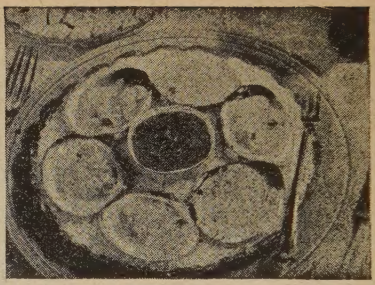

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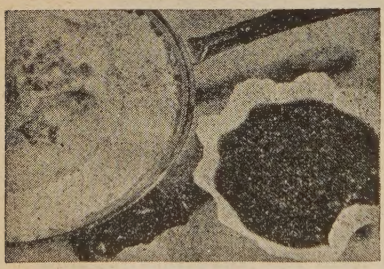

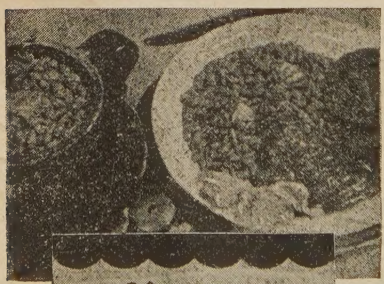

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Currente Calamo

Keeping up with Oursler

IN New York last month, we dropped in on Fulton Oursler to bring ourselves up-to-date on his various activities.

We asked him if he gets any negative mail on his "Greatest Story." No, he said; the only adverse comment on the program is an occasional criticism of the music or of some particular actor.

He's certainly doing a remarkable job—Integrity to the contrary notwithstanding. Before production, each script is cleared by Msgr. Nelson, representing the New York Chancery, then by a Protestant minister, and by Otto Frankfurter (brother of Felix) for the Jews. Not only has Oursler's contract been renewed, but the National Association of Public Relations Counsel presented Paul W. Litchfield, Chairman of the Board, Goodyear Tire & Rubber, with its eleventh annual award for making the greatest contribution through public relations to the national welfare. That was the program's fifth accolade within the space of one year.

And now we find the ABC and Goodyear are making the broadcasts available in record-form practically at cost ($4.95 per album). A circular on this can be had from the Recording Division of the American Broadcasting Company, 30 Rockefeller Plaza, New York 20.

Fulton's main occupation is The Reader's Digest. He had two stories (one under his pseudonym "Anthony Abbot") and a filler in

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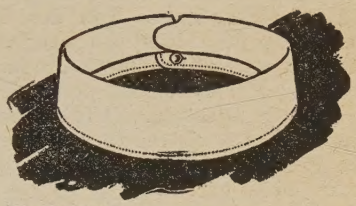

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the February issue. Besides, he did the February book-digest.

A Catholic Daily

We talked at great length about a project close to his heart—a national Catholic daily. It was he who organized the New York **Evening Graphic** (although now he says he would rather forget this) and who piloted **Liberty** during its palmy days. You can be sure that his ideas are original and well worth listening to. He had the late Mr. Roosevelt persuaded to publish a secular daily of the sort he now envisions for us, when the President should have retired from public life.

And then he went on to comment gratefully on the sound instruction Fr. Martin Scott had given him prior to his reception into the Faith. They used Deharbe's catechism supplemented by extensive side-reading lasting over a three-year period. He still has all those lists of things at his finger-tips: sins that cry to heaven for vengeance, corporal and spiritual works of mercy, gifts of the Holy Ghost, fruits of the Holy Ghost, etc.

Fulton is certainly an able ally in the cause of Christ against paganism.

In Memoriam

YOUR prayers are requested for the repose of the soul of a fellow-priest, Charles P. Trainor, S.S. —one of our contributors. Fr. Trainor died December 23rd at the home of his brother in Tulsa after a lingering illness. He was a member of the faculty of St. Edward's

THE PRIEST **March, 1948** **VOL. 4, NO. 3**

"Take heed to thyself and to thy teaching: be earnest in them. For in so doing, thou wilt save both thyself and those who hear thee."
First Epistle of St. Paul to Timothy (iv. 16)

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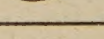

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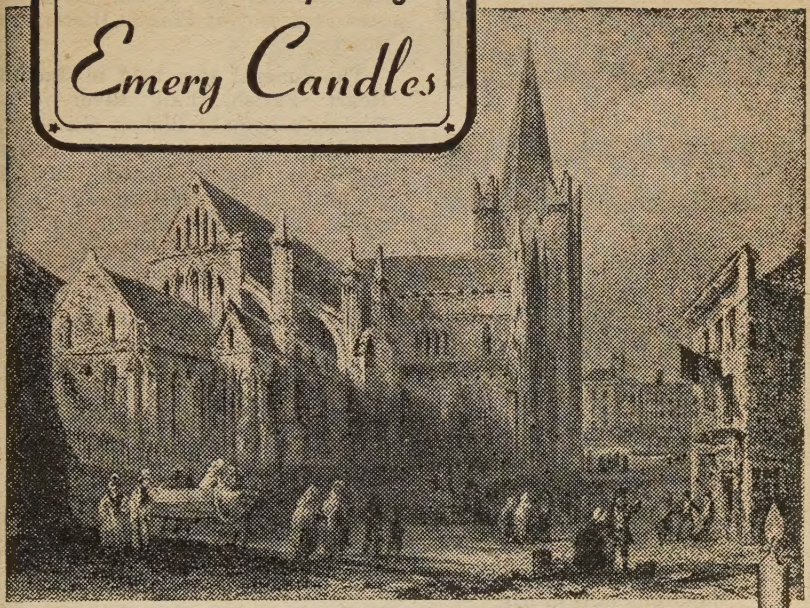

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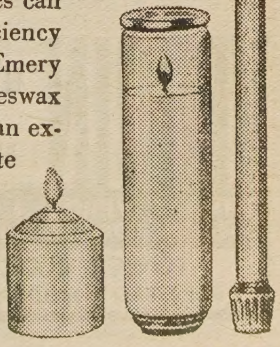

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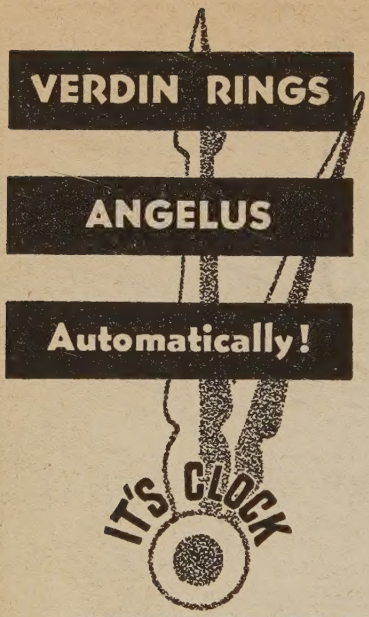

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Currente Calamo

Seminary, Seattle. A graduate of the Angelico (S.T.D.), he taught Justice and Rights for many years at St. Mary's Seminary, Baltimore, and at the time of his death he was professor of Church History in Seattle.

The funeral was held in Sacred Heart Parish, Fall River (Fr. Trainor's home); Bishop Connolly, the Most Reverend Coadjutor, sang the Mass; Bishop Cassidy, Bishop of Fall River, presided and officiated at the final absolution.

Life Magazine

OF all the picture magazines, we like **Life** best, not alone for its handsome makeup, but for its editorial policy as well. There is always some slightly obscene picture, to be sure, intended as a "come-on," perhaps, but the magazine is not materialistic. Definitely not. The editorials insist that this is a theocentric universe; they defend the Natural Law and harp on the fact that God is the origin of our rights; and they keep hammering in the need of religion.

It may have been in line with this last thesis that, in the issue of November 10, they presented an exposition of Methodism. As part of this essay, they included a chart showing the "Family Tree of Protestantism," depicting the heresy as stemming in 1517 from Lutheranism.

To us this came as a windfall. We Catholics have spent thousands of dollars trying to get that chart in circulation, and here **Life** prints millions of copies of it and gets it out to their whole circulation list.

Continued on page 231

Compendium of Theology

By St. Thomas Aquinas

translated by

Cyril Vollert, S.J., S.T.D.

Professor of Theology, St. Mary's College, St. Marys, Kansas.
The School of Divinity of St. Louis University

Father Vollert writes in his Preface to this work . . .

This translation of the **Compendium theologiae** of St. Thomas was undertaken for the benefit of students and readers who are eager to acquaint themselves with the thought of the Angelic Doctor, but do not feel that they have mastered Latin sufficiently to read his works comfortably in the original. The book should be especially useful for courses in religion or theology for the laity.

St. Thomas had such readers expressly in mind. As he says in the opening chapter, the work was written for those who might desire a convenient synopsis of Christian teaching. Since he composed it during the last two years of his life, when he was at the height of his power and had already written the **Summa contra Gentiles** and most of the **Summa theologica,** the work possesses a sureness of mastery and an authority that endow it with extraordinary value.

Thus the **Compendium,** written by St. Thomas in his full maturity, indicates what, to his clear mind, with its comprehensive theological grasp, is most important in theology. Therefore the book can also serve as a key to a fruitful study of his more detailed and copious works. Indeed, the remarkable lucidity and brevity of the points treated in the **Compendium of Theology** enable us to follow the unfolding of the thought of St. Thomas more inerrantly than is possible in any of the larger treatises.

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NEW SPRING BOOKS

Last month we squandered both these pages on one book, PRIEST-WORKMAN IN GERMANY by Henri Perrin, S.J. ($2.50), nor do we regret it: we have not yet met the priest who is not excited by that book. But we *have* other new books:

GOD THE FATHER by Emile Guerry ($2.50) is the only book we can think of on the First Person of the Blessed Trinity, which seems curious. The author was a Canon of Cambrai when he wrote it, but he is now auxiliary bishop of that diocese. It is a book of meditations for your own spiritual reading, and our incompetent lay guess is that you will find it also the richest mine of sermon material we have published in years. We don't think you will get much in that line from THE APOCALYPSE OF ST. JOHN by R. J. Loenertz, O. P. but if you have any curiosity about this, the most mysterious, but by no means the least important, part of the Bible, this is the book you want: hardly anyone seems to have had anything to say about the Apocalypse for nearly a hundred years. These three books are already published, the following three appear this month. THE HUMAN WISDOM OF ST. THOMAS arranged by Josef Pieper ($2.00) is a digest of St. Thomas' philosophy, and (to us at least) his superb common sense on everyday matters is a constant source of surprise. THE DEATH OF SOCRATES by Romano Guardini ($3.00) is much more amusing than you might suppose. It consists of three of the Dialogues of Plato, with a running commentary by Guardini in which pretty well everything about the Christian idea of death gets said. ST. FRANCIS OF ASSISI compiled by Otto Karrer ($3.00) contains all the contemporary writings about the saint, with his own works, in a new translation, and with a commentary by a scholar who is first in this field—you will have to be remarkably uninterested in St. Francis not to want this book.

AND A LIVE NOVEL

So much for what's coming. To return to a book published already, we wonder if you, Father, will recognize yourself in the gallery of priests Caryll Houselander gives us in THE DRY WOOD ($3.00). Not one is the least like the others, but each seems to be a priest we know, and are glad to meet again. Here is the *New York Times Book Review* comment on the book: "THE DRY WOOD, by Caryll Houselander, is written with striking beauty and skill, with a subtle, sensitive ability to translate the emotions of religion in terms of individual lives. Simply, the story concerns the death of a priest in the poor East End dock district of London and the consequences of his death not only on his parish but on those in the Church. The people wish to make him a saint and decide that the miracle that will bring this about is the healing of a neighbor's dying child. No one is left untouched by the pulling tide of emotion that engulfs this poor community. How unbeliever and believer, Protestant and Catholic alike, are affected by this event is told with sharp insight and understanding. In a book of religious poetry called *The Flowering Tree,* Miss Houselander has already shown her compassion for the poor and underprivileged. In this novel she has a realistic yet tender approach, and as additional assets a saving sense of humor and the ability to prick the frailties of human beings."

Lenten Reading List On Request.

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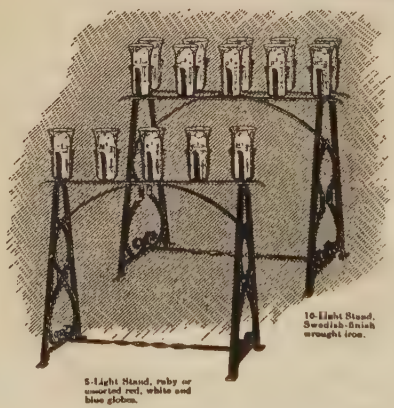

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VOL. IV MARCH, 1948 NO. 3

Editorial Comment

The Mayflower Decision

THE Federal Communications Commission, starting the first of this month, is conducting a series of hearings that may ultimately result in considerable grief for us Catholics. Here's the picture:

Back in the early thirties, an anti-Catholic bigot in Los Angeles named the Reverend Bob Shuler lost his radio license because he was using his station for attacks on the Catholic Church. The Federal Radio Commission made the decision on the basis that such broadcasting was not in the "public interest, convenience, or necessity," the language used by the Radio Act of 1927 (and reincorporated in the Communications Act of 1934) to express the conditions on which the Radio Commission should issue or renew licenses. The Courts upheld that decision. As a result there have been no anti-Catholic stations, as far as we know—not for long, at least—and there hasn't been much anti-Catholicism on any stations.

That decision is now in jeopardy.

The Federal Communications Commission (successor of the Federal Radio Commission) claims that it has the right to refuse to issue or renew a license to an applicant that does not promise to, or a station that on its record does not, serve the public interest, convenience, or necessity. It is on this ground that they insist a station should not broadcast attacks on another's religion, that it should carry a reasonable proportion of public-service programs (like the Catholic Hour), that it may not espouse one side of a controversial public issue without giving the other side access to the microphone, etc.

Results of a Policy Change

Most of the broadcasters don't like being told what they must and must not do. So they're trying to break down FCC's regu-

lation in the "public interest, convenience, or necessity" as far as it has to do with character or balance of programs, and to limit it to engineering factors—wave-length, power, directional antennae, etc. If they succeed, the Shuler decision goes down the drain and broadcasters can do a Kenneth Leslie type of operation if they want to. NBC won't, of course, just as the *New York Times* doesn't, though it's free to. But no one knows how many of the smaller stations, and even a big one here and there, will fall into the hands of men like Kenneth Leslie, Guy Emery Shipler, et al. And even some of the better stations will undoubtedly start plugging against free bus transportation, free lunches for parochial school children, against Myron Taylor's mission, etc.

In this connection, it might be recalled that when, on December 22, *Broadcasting* magazine published the results of a poll they had made of station managers, 88-percent were in favor of radio's freedom to editorialize. About a third of that number (29-percent), which is more than a quarter of all managers polled, were against being required to present views differing from the editorial views of their own stations.

The Basic Issue in the Case

The real issue is whether or not a station may editorialize onesidedly. If the decision respecting the Mayflower Broadcasting Corporation originally meant a broadcaster couldn't editorialize at all, it should be changed. But the National Association of Broadcasters (the radio lobby in Washington) and 88-percent of the broadcasters want freedom to editorialize onesidedly. Some of the 88-percent say they won't editorialize onesidedly; some say they won't editorialize at all. But they want to be free to; they don't like FCC telling them they can't. And we know very well that if it is determined they are free to, sooner or later they will—most of them at least, and maybe all of them.

A Shortage of Frequencies Would Stifle the Opposition

According to one informed observer, "That means an Evangelical Protestant broadcaster, so inclined, may say down with the Catholics and the Jews and the Liberal Protestants; a pro-Wallace broadcaster may say down with the Marshall Plan and the Baruch Plan; and Col. McCormick, who owns powerful WGN and has a large voice in Mutual, may say down with the UN and all the other things he's against."

And vice versa up and down the line—which might be all right if those who thought they were aggrieved had the same rights as those who they thought aggrieved them. But the Federal Government, through FCC, says it's sorry but it can offer no relief; there aren't any more frequencies; it can't give any-

body else a 50 KW clear channel license in Chicago, for instance, to answer Col. McCormick, and in most communities it can't give the aggrieved parties any frequency at all, even at minimum power.

NAB has been fronting for the big broadcasters who want this new and unencumbered freedom to do as they please. They've been fighting for it over the whole front and on any little sector where they can engage the enemy.

NAB vs. the Common Good

The hearings set by the FCC for March 1 are such a sector. They are to consider the "Mayflower Decision." The opinion rendered in that case is ambiguous. It holds either that a broadcaster (i. e. a station owner) may not editorialize at all or else that he may not editorialize unless he gives those with differing viewpoints equal time on the air. FCC will decide, as a result of these hearings, whether one of these interpretations is to be its policy henceforth or whether the NAB view should prevail—i. e., that a station owner may espouse one view on any issue whatsoever and tell the proponents of other views to go hang. According to *Broadcasting,* NAB has lined up "more than a score" of witnesses to fight for what it wants at these hearings.

Their argument is that the First Amendment guarantees free speech to the broadcasters. The point they miss, whether deliberately or otherwise, is that the First Amendment does no such thing: it guarantees free speech not to a handful of broadcasters but to all citizens who enjoy the protection of the Constitution. Thus, if the Federal Government may not tell a citizen who happens to be a broadcaster that he may not editorialize unless he gives all points of view an opportunity at the microphone, then it may not tell a citizen who is not a broadcaster but who would like to be that, that he may not broadcast at all!

In other words, if the First Amendment, written before the invention of radio, is to be extended to cover broadcast speech, then the whole licensing system is unconstitutional; then present-day broadcasters should lose their privileged position and any citizen should be free to start broadcasting from a nearby town on the same wave-length and with any power he desires; then our international radio agreements are unconstitutional (the Constitution takes precedence over treaties).

Policy of the Broadcasters

So if the broadcasters are right in arguing that the First Amendment covers broadcast speech, by extension, and if that doctrine is applied wholly and completely, they stand to be the greatest losers. But they insist on their right to pick and choose. They say that the First Amend-

ment does not apply when the Federal Government tells three to five thousand broadcasters that they may have the exclusive enjoyment of their wavelengths in their areas, or more power than the next person, and by the same token tells all other citizens that they'll have to broadcast at lower power or on a different wave-length, or not at all—mostly not at all, for there are only about 5,000 wavelengths available.

But they say it is unconstitutional when the Federal Government says, "We'll give you this exclusive and highly valuable privilege on condition that you serve the 'public interest, convenience, or necessity'—that you carry some sustaining as well as commercial programs, that you broadcast a reasonable balance of religion, education, news, entertainment, etc., that you present both sides of controversial public issues, etc."—Their fallacy is evident!

(Incidentally, the Scott Decision, discussed in our editorial of October, 1946, broke precedent in conceding that a fact so incontrovertible as the very existence of God was controversial. FCC had so far considered—and we hope, still does consider—certain basic truths as beyond controversy.)

"As Free as the Press?"

NAB argues "A radio as free as the press."

But there is no government agency telling anyone he may not answer Col. McCormick in his own paper in Chicago and on equal terms, if he can arrange it. Marshall Field proved that. And if Col. McCormick were to turn viciously and openly anti-Semitic or anti-Catholic, or anti-Evangelical or anti-Federal Council, the Jews and the Catholics and the Protestants would be free to answer him press-wise in any way they wanted—to start their own competitive dailies if they so desired. But they don't have the same freedom to compete with his Station WGN. They can't compete at all. They can't get in on the act.

We hope that the FCC stands pat. We hope that the NAB loses its battle. Otherwise, we Catholics will undoubtedly experience not only a *lucrum cessans* in the way of free time, but a *damnum emergens* as well in the form of bigoted attack.

Facts about Popes

We venerate eighty-three Popes as saints, seven as blessed. One hundred and three Popes have been Romans; one hundred and seven were natives of other parts of Italy; thirteen were French, eleven Greek, seven German, five Asiatic, three African, three Spanish, two Dalmatian, and Palestine, Thrace, Epirus, Galicia, Holland, Portugal and England have each furnished one occupant of the papal chair.—**Victorian.**

Nero Wasn't Clever Enough

A million and a half to worry about

James P. Conroy

IT never happened because Nero wasn't clever enough. If he had been, he would have called in his followers and said, "Here; I've been puzzling over what to do about these confounded Christians. Now I know. At last I've got it. The solution is to capture their minds. We're wasting our time throwing them to the lions and burning them for torches at our orgies. They can see through *that* kind of thing easily enough; and we're only driving them closer to their Christ. Now listen—"

Then Nero—had he been clever enough—would have propounded a plan for a system of education that didn't attack God, didn't offend religion, didn't take up the cudgels against Christianity. His schools would simply have ignored Christ; would merely have taught paganism by indirection, by negation: and the Church would have been beautifully undermined. Ask any politician, ask any publicist, ask any advertising executive, what is the deadliest thing you can do to any cause, and he will tell you to pretend that it doesn't exist, to avoid martyring it, and to proceed blandly to inculcate the opposite philosophy.

Today, three in every four Catholic high-school students in the United States are in public schools. Such is the estimate of the Confraternity of Christian Doctrine in the pamphlet on "Religious Instruction of Catholic Students Attending Secular High Schools." There are something like 1,400 Catholic high schools with 480,000 or more pupils. There are in the neighborhood of 1,440,000 of our boys and girls in secular—hit that word *secular* hard! — high schools. Now just precisely what does that mean?

Caesar Does All Right

It means that Caesar is doing all right for himself. It means that we are emphatically not doing all right for God. It means that three in every four of our boys and girls— the youngsters for whose eternal salvation we shall have to give some kind of accounting—are under the influence of an education which is in the exact sense of the word godless. It is not anti-God. It is not atheist. It has within it—thank God!—ten thousand assumptions and unquestioned acceptances which are on God's side. It would not dream of attacking the idea of God, or the idea of morality, or the idea of Christianity. It merely leaves

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Father Conroy, after a long record of success in the youth organizations in Elkhart, Indiana, was appointed associate editor of *Our Sunday Visitor* and director of the Fort Wayne Diocesan Confraternity of Christian Doctrine.

God to one side, completely out of the picture. And if you know anything about human nature and the minds of children—or for that matter of adults—you would be hard put to think of anything more dangerous.

These 1,440,000 Catholic youngsters seldom, if ever, hear God mentioned in school. In an atheist school, they would at least hear Him derided and denounced. They seldom, if ever, hear or see the Holy Name of Jesus. In a communist school, they would at least hear it insulted. They seldom ever hear any mention of religion. In a school in Moscow or Belgrade, they would at least be given the arguments against it. Your communist, your nazi at least pays Christ the compliment of considering Him important enough to be hooted. Three in every four of our own Catholic high-school students spend four years in an institution which hardly admits His existence.

In their classrooms there is nothing to remind them that there is anything worth their time beyond this world. In their books there is little to suggest to them that they have immortal souls and must face a judgment. Not once in the school day are they reminded of the absolute necessity of prayer if they hope to escape eternal disaster. They study the movements of the earth around the sun without mention of the fact that it *is moved.* They examine insects under the microscope without adverting to the thought that insects are *made.* They perform their chemical experiments without consciousness that laws demand a law-maker. They repeat the daily pledge of allegiance to the flag; but there is never a thought of allegiance to the King of Kings and the Ruler of all nations.

Dangerous Enough

If this is not the most dangerous atmosphere possible for an immortal soul which must some day stand before God for an accounting, it will do until a more dangerous comes along. Three in every four of the children for whose everlasting destiny we are responsible are going through their most formative years in an educational environment which says to them that nothing matters except what they can see, touch, taste, hear and smell. Rather, it does not say; it simply assumes it—which is much more effective than outright assertion.

This is the bulk of the adult Catholic population of tomorrow. More: it is already the bulk of the adult Catholic population of today. And if anybody wants to know what the result of it is, he need only look around him; he need only ask questions; he need only take part in a study club which is in its early stages.

"You see," says the leader, "there are really no words to describe the insidiousness of secularism. Christ said plainly that a man who gained the whole world and lost his soul lost every-

thing; was simply a fool. Secularism says that the world is everything; it just doesn't mention the soul. Secularism is the most comfortable route to hell that has ever been found."

And everybody looks at him with a wild surmise, and somebody speaks up, "Where do you get all this stuff? *I* never thought of that!"

That's the effect of secularism on the mind and heart. Its effect whether the student has spent eight years in a parish grade school or not. Secularism is one of the subtlest of the heresies; and he who toys with heresy toys with damnation. Four years in a public high school, and perhaps four more in a secular college, in the normal course of events tends to destroy the Catholicity of an intellect. The student may continue to go formalistically to Mass on Sundays, and to Communion occasionally. He may even be tigerish in his defense of the Faith. But the thing he defends will not be something that permeates his whole being and every instant of his life and every judgment he makes and every word he utters; it will be something extra, something added, something vaguely precious but little understood and appreciated. It will be something from which he has already begun to grow apart; like a wife who is not interested in his daily doings, and with whom he can find no point of common interest.

The parallel of husband and wife, in fact, is well-nigh perfect. Suppose that a husband saw his wife once a week, for one hour. Suppose she never at any other time entered into his calculations. Suppose he lived his life, made his decisions, did his work and enjoyed his diversions, utterly without reference to her. Suppose that he never consulted her opinions. Suppose that all his thoughts, all his emotions, all his imaginations, were devoted, except for one hour a week, to matters with which she had nothing to do, into which no thought of her was ever allowed to penetrate. To say that a divorce was likely would hardly be an overstatement. And the parable is surely obvious.

Now it is true that the situation is not quite so desperate. It is true that there linger in the public schools—this being a nation which is part of the universal and very tough culture of Christendom—a great many memories of Christianity. It is true that many of our public-school teachers, and most of our classic literature and history, and a very great many of our day-to-day taken-for-granted assumptions, are to a considerable extent Christian. For all that and much more, God be thanked. But is this enough for Catholic students? Is it enough in a world in which, for the first time, organized, armed, militant, educated and highly-trained atheism has declared total world war on all godliness, and is demanding a

struggle to the death or to unconditional surrender?

"This," wrote a student in New York State, "is my first year in a public high school after nine years in a parochial school. To say that it's different would be a gross understatement! Most of all, though, I miss seeing the Crucifix hanging over the teacher's desk when I look up; the prayers before and after every class, and yes, even the bawlings-out we used to get every time we did something out of line. At least, it showed that the good nuns cared. At the new school, God is just conveniently forgotten. Golly, I guess I make the new school sound rather heathenish; but you see now, Father, what I mean."

It is high time we saw what is meant. And we are not by any means alone in seeing it. Many a public-school teacher has seen it for years. Many an educator, many an executive, many a politician, many a civic leader is seeing it. The American people never intended that secularism should become the philosophy of their schools. Neither Catholics nor Protestants nor Jews intended it. Not even the millions unaffiliated with any church intended anything of the kind. There are deeper reservoirs of godliness, of goodness, of religion in the American people than the casual observer might suppose. There is a great deal more morality—even scrupulosity—than is generally suspected. More things are wrought by prayer—and more prayers are uttered—in America than the man from abroad might suppose. On the face of this earth there may well be no nation more fundamentally and unpretentiously good. Secularism—the exclusion of God from life— is not what Americans ever intended that their children should learn in school. Yet, by a silent and almost undetected development, that is what has come about.

What To Do

What can be done about it? How is the old and right realization that God is all, and religion is all, and other things are of importance only in relation to God and God's truth—how is that philosophy of reality to be restored in the minds of America's youth, or at least of America's Catholic youth?

Well, our Catholic school system is growing by leaps and bounds. The greatest high school building program in our history is well under way. And in the public schools, released-time instruction and other expedients are doing yeoman work. But the years speed by, and the march of atheism moves wider and more terrible; and 1,440,000 of our own boys and girls are getting an education in which God is of little consequence. These are the men and women of tomorrow with whom we shall have to face the great war upon God and the great world attack upon

truth and upon the integrity of humanity. These are the bulk of the Catholics with whom we shall have to try to turn aside the great apostasy which not alone denies God, but denies the very dignity and liberty of man. What to do?

Youth Isn't Prejudiced

Our problem is also our opportunity. Bishop John F. Noll, who knows because he has studied the situation, has said that "Young America is unprejudiced." That means that our million-and-a-half young Catholics in public high schools are associating daily and intimately with millions of young non-Catholics who have nothing against Catholic truth; who are perfectly willing to listen; who are even curious and eager, and who have, for the most part, no affiliation with any church. Does it not then follow as the night the day that our task—since we can't take these youngsters out of the public schools—is to ground them so firmly in their Faith that they shall become an army of apostles, one and one-half millions strong, inviting America to return to the Faith of Our Fathers?

The millions of non-Catholic high-school students have not been taught to fear and hate the Church of Christ. They are not—as are millions of their elders—entangled in bad marriages and divorces, and in other chains of sin. They are perfectly free to enter the Church; and they are willing to listen to intelligent expositions of the Faith.

The quick answer would seem to be the study club—the little cell in the Mystical Body of Christ, growing by division, forming in more and more young people the Mind of Christ to match their membership in His Church. The great root disaster of our time is the divorce between Faith and intellect. The remedy for it is complete instruction in total Christianity: in the Christianity that sees all things, without exception, through the eyes of Christ; which looks upon a child and thanks God for innocence, upon a bridge and thanks God for engineering, upon a hospital and thanks God for surgeons. There is no way to impart that instruction today except through study clubs.

Measure of Weakness

Not long ago, Pope Pius XII appealed in heart-touching terms for a crusade among our young Catholic Americans for food and clothing for the hungry and naked of Europe. The response was tremendous; but three in every four Catholic students in high schools heard little or nothing about it, and so were not represented in the collection. This is a measure of the strength we are dissipating—a measure of our weakness. It can be transmuted into a measure of our strength if we can enlist 1,440,000 American high-school Catholics as active soldiers in the Church Militant.

Many of them are even eager to be shown; they sense the instability and emptiness of religionlessness.

"Go; teach all nations." That commandment emphatically includes America, and most of all today when as America goes, so well may go much of the world.

A later article will show how this particular problem was met and to a large extent overcome in one of our typical American communities.

JULIE - - - Or Housekeepers Are Hard To Get

"It's those 'birds' at the Chancery again!"

The Psalms in English

An appraisal of three recent versions

Rt. Rev. Wm. L. Newton, S.S.D.

ABOUT three years ago the Holy See favored us with a new Latin version of the Psalter; and we all appreciate by this time what a great favor it is. Its influence has proved beneficent in another way, for we now have three new English versions of the Psalms. We may have a fourth if our proposed revision of the Old Testament in English ever gets beyond the promisory stage. The Wise Man is keeping his promise: *Proferam arcana aetatis antiquae.* Our Psalms in English are in the category of *arcana,* for they have not escaped the fateful neglect that has fallen as a deep shadow upon our vernacular Old Testament, covering it with an obscurity approaching oblivion.

Who quotes the Psalms today? Who takes refuge in their English form for religious comfort or the expression of religious sentiment? Further, we need not modify the *aetatis antiquae,* for it is many a decade since we have had a choice of versions in which to read our Psalms. The rapid appearance of three such translations might carry us back still farther, to the time when it could be said that every community had its own form of the Scriptures. If three years have brought us three new versions, what is to prevent the next few years from multiplying them?

The stimulus to this generous production of Psalms in English is obviously the issuance of the new and officially sanctioned Latin Psalter. The approval given by Rome to this Latin text lends it considerable authority, at least ecclesiastically. Again, if it is considered sound enough to be recommended by the Church for use in the Divine Office, it might be regarded as safe enough to turn into the vernacular for wider use. Whatever the motive, the three English translation now placed before us are taken from the recently published Latin. *The Psalms, a Prayer Book* (Benziger Bros., 1945) came upon the market a surprisingly short time after the Latin. Not to be outdone, even though anticipated, Msgr. Knox followed a little over a year later with *The Psalms, a New Translation* (Sheed and Ward, 1947). And now on the heels of Knox there comes to our heavy desk *My Daily Psalm Book* (Confraternity of the Precious Blood, 1947).

All These Versions Are Welcome

After so many years of practical restriction to Challoner's version, our first impulse is to welcome one and all of these versions. It is as though the Psalms

Msgr. Newton is an associate editor of this magazine.

were being given back to us after a long period in which they were lost. We might even say that the Psalms are being given to us; for it is true that they are now made available in a form much more accurate and intelligible than ever before in English. The very fact that they are offered us in such variety may be in itself a blessing. In the matter of spiritual translations tastes differ; well, here is variety enough to appeal to almost every taste. It is as though we are being told: You no longer have excuse for your ignorance of the Psalms; here, take your choice. All, therefore, may, irrespective of taste, join in welcoming these versions, though each one eventually develop his own preference.

This welcome may, though in varying degrees, be extended to all of these new translations; for they have some virtues in common. The foremost of these is the patent fact that they bring us so much closer to what the Psalmists really said. Taken as they are from the Latin text, which in turn is a version of the Adjusted Hebrew, they rest ultimately upon critical authority that is worthy of great respect. In each instance their authors have made further reference to the Masoretic Text, though hardly with the intention of instituting a fresh examination of its critical value.

It is true that there has been some question of the merit of our new Latin version, but this was expected as something almost inevitable in the field of textual criticism. The original reading of the Old Testament can be restored only in part by the fast rule of external evidence. Where this witness fails, as it does so often, recourse must be had to conjecture; and one conjecture is frequently as good as another. We may well doubt that scholars will ever unanimously agree on the restoration of the original text. And we may rest satisfied that for all practical purposes the text we now have rendered into English is as accurate as can reasonably be expected.

It might be observed in passing that there is now no obligation to hold our vernacular versions to the Latin text, whether the Vulgate or any other. The Holy See rather encourages us to go directly to the original texts for the versions offered the faithful. And yet it is just as well that our new English versions did choose the Latin. We can have more confidence in them than if their authors had undertaken an independent criticism of the Hebrew. Even with this common basic text the three differ so greatly that one can hardly believe they came from the one source; what would have been the case if their starting point were three separately critical views of the Hebrew?

Then, too, however we may estimate them from the viewpoint of English idiom, any one of the three is a vast improve-

ment on what we had. The language is clearer, it is more the speech of our own day, as though it were actually trying to bring us some meaning. Challoner's was not good to start with, and it got worse with the passage of the years. Kenrick's had great merit, but sadly aped the accent of an earlier age.

In contrast with these we now have something that comes within the reach of the modern reader, something that the reader of today can pick up without first adjusting himself to expressions that long since have lost currency. This is a true blessing, and in itself sufficient reason for welcoming our new versions.

The Versions in Review

The nature of the situation, however, urges a more particular review of these versions. It is not doing them justice merely to compare them with the past; and their issuance within such a short space of time presents a challenge. The examination to which they are subjected here will be found superficial and casual; perhaps it may entice the reader to institute his own comparison.

The Psalms, a Prayer Book, is anonymous as a translation, though several editors have collaborated in making up the book. It gives the new Latin text and its English translation. We are interested now primarily in this version. It is sober, reserved, somewhat inclined to literalness. It is perhaps a little too conservative, neglecting some evident opportunities of clarifying the sense with a more modern turn or expression. At times it leaves the impression of having been done in a hurry, for it is guilty of inaccuracies that can be explained only by haste. These lapses are a blemish on the work, yet they are for the most part of a minor nature and probably should not be urged as strongly as they have been by some reviewers. One of its chief faults is that it does not keep the Hebrew in mind, and it is thus betrayed into inaccuracies, inconsistency, and even misinterpretation. The more thoroughly one studies its text the more of these faults are revealed.

On the whole this version is very readable, and still few, probably, will feel that it is the version we have been waiting for so long. It will not disturb one who clings to the rhythm and diction of the older English texts; there is little about it that gives the impression of novelty. On the other hand it does not go far enough for one who insists on strict modernity in the dress of his Scriptures. Though it may not have brought us the last word in English versions, if we were given this one alone we should have a version well worth reading.

The Psalms, a New Translation, is indeed a new translation, as we might have expected from the pen of Msgr. Knox, after experience with his version of the New Testament. At first reading one is impressed with its

clearness, its freshness, its boldness, its rhythm, and often with the beauty of its language. Even repeated reading will not altogether dissipate its charm if the reader can forget it is a translation, and that, as such, it is expected to give back the thought and the sentiments of its original. Upon further study one develops the suspicion that, as a version of the Scriptures, it is not as faithful as it should be; and this seriously depreciates its otherwise high merit. In many respects the work commands praise; in many others it falls short of what is required in a vernacular version of Holy Writ.

Defects of the Knox Version

Msgr. Knox, as we know, is allergic to forewords or other explanations of his efforts. The jacket claims that he consulted the Hebrew that stands behind the Latin from which he made his translation; but if he did, as well he might, he did not pay a great deal of attention to its guidance. He is, for instance, quite inconsistent in the treatment of various terms, some of them technical in meaning, rendering them now in one way, now in another, even within a given Psalm or verse. In Hebrew poetry, it is true, even the original must be studied carefully in this respect. But generally it is sound to follow the poet, as the new Latin does. The psalmist can use a term in various meanings, or he can be free in the use of synonyms; still he had a purpose in employing the terms he did, and that purpose must be respected as a part of his intention. A good version, however free or modern, must take this into consideration; and this particular version often fails to do so.

This same liberty affects the whole version. This is evident in its transpositions, its inversions, its altering the punctuation, in a way that violates the form determined by Hebrew poetry. Again, the work is too often a paraphrase when the sense of the original seems patent enough. Not seldom one is inclined to look more carefully at the Latin, or to recur to the Hebrew, in order to find justification for the rendering. With these liberties a new emphasis, hardly intended by the hagiographer, is given to various terms, and the meaning of the original suffers by it.

Prose Format Open to Criticism

One who has studied the Psalms, or who has read anything about Semitic poetry, will wonder especially at the prose form in which this version is cast. We cannot, it must be confessed, recover in any vernacular version the rhythm and cadence of the Hebrew; indeed relatively little is known of these internal rules. Still the Psalms were written as poetry, and the external marks of Hebrew poetry are clearly stamped upon them, and these merit respect not alone for the sake of the poetry, but above all for the thought and feeling intended by the hagiographer.

The matrix edition of the new Latin shows both the parallelism and the stanzas of the original Hebrew. It would have been simple to follow it; to have done so would have contributed to the version in the way both of rhythm and of meaning a good deal that is now lost to it. As it is, Msgr. Knox completely disregards the external poetic aspects of the Psalms. His paragraphs are no equivalent of their stanzas; his cold prose (cold in spite of his own rhythmic English) loses the force of the parallelism; his transpositions often enough obscure the meaning evident in the Hebrew thought-rhythm.

This is not a negligible matter. The Psalms are lyrics, as we know; and their purpose is to communicate emotion as much as to convey thought. This is done at least to some extent by the poetic form brought into service by the author. This form, consequently, enters into the very intention he had in writing; and in the Scriptures that intention cannot be treated cavalierly. Deeper study reveals many a brilliant turn in this version, and evokes admiration. But it also brings to light many limitations which are the more lamentable when set against the background of what Msgr. Knox could have done.

Many will read, and perhaps continue to read this version with a good deal of pleasure and of profit. We hope this may be the case. Then the author will have gained something partially compensatory for what he has lost. Yet the student of the text will continue to regret that anything should have been lost when so much could have been gained.

Father Frey's Version

My Daily Psalm Book contains, as the foreword modestly hints, a translation done by Rev. J. B. Frey, the director of the Confraternity, with the generous help of Dr. Steinmueller of the Brooklyn seminary. The version is a credit to both of them. It is scholarly without being heavy; it attains an easy, readable, though simple English expression; it is clear and interpretative without being too free or paraphrastic. At times its diction and phrasing are similar to its predecessors', though the general independence of the work is manifest. It shows great care and exactness in some of the more important aspects of a good version: it is faithful to the sense of the original, honest in its attempt at modern expression, free from unwarranted liberties.

The principles that give it these qualities resemble those adopted for the *Confraternity New Testament*. Most fundamental among these, as might be obvious, is the comparison of the Latin with the Hebrew text upon which it is based. The Latin is accurate enough, and the purpose of this comparison is not to question its accuracy. But the Latin, as any other language, fails at times to catch the nuances of the original, and

these must be caught if the English version is to be all that it should be.

In this matter the translators of this present version have been particular; they may even have been at times too particular, not having enough room for the license inherent in Hebrew poetic style. On the other hand, its English expression, while idiomatic, is not disturbing in its novelty. This is important, for, however we may be inclined to ask for a strictly modern style, we cannot assume that everything in the older English versions was wrong. Too rapid a change to a brand new style is neither required nor advisable.

This is, in other words, a translation worthy of our attention. It is not perfect; but we may question whether there will ever be a perfect version. One may, for instance, hesitate to accept some of its interpretations, or prefer another mode of expressing the thought; yet this same disposition can, and probably will, be developed towards any English version that appears. The student of the Psalms will find occasion of closely examining this version; and the general reader will find in it pretty nearly what the Psalmist tried to convey.

The Psalms in Our Devotional Life

The Psalms from their very first appearance have held, as they were intended to hold, a prominent place in devotional life. This is no less true in Christian tradition than in Israelite or Jewish history. This sacred literature found its way early and often into vernacular languages particularly for the nourishment of popular devotion. However, therefore, we may be inclined to scrutinize the text of a new version and compare it with the original, we must also evaluate it as an aid to such devotion. The function of any translation is to make the Scriptures available to those who cannot read them in their original form, to bring them as sources of spiritual edification within the reach of many. Its ability to do so, whatever else its merit, is one of its claims to distinction.

This is particularly the case with a translation of the Psalms. When used in the ancient Temple perhaps their Hebrew dress was sufficient; but even there in later days the Aramaic was necessary. Wherever the Jews spread they carried these sacred songs with them, and used them even in Greek and other languages. They became equally the medium of devotion with Christians. The early writers leave us under the impression that every Christian knew the Psalms, in whatever language; and for their praise one might read Augustine (e.g., *Confessions,* ix, 4).

The same practical use of the Psalms is not common today; and yet acknowledgment of their significance, or desire to restore them, is not wanting. A few years ago the late Rt. Rev. J. J. Burke, C.S.P., made a trans-

lation of his own and arranged to have it circulated in tremendous numbers by one of our nationally known chain stores. The effort was lost in the hands of the censors. Again, the Episcopal Committee promoting our revision of the Old Testament in English once requested that the first undertaking should be the Psalms. This appeal has been lost in the general delay that has buried the revision. Well, then, may we ask whether one or all of these new English versions will serve the high purpose of bringing the Psalms again into the hands of the faithful.

Devotional Evaluation of the New Versions

The Psalms, a Prayer Book, as its title indicates, makes an heroic effort in this direction. It is adorned with all manner of helpful apparatus: headings, multiple sub-headings, a commentary and "reflections" for each Psalm. None of these aids is entirely futile in itself, most of them may accomplish some good. But their very generosity may defeat the purpose of the edition in that they overburden the text and disturb the one who does want to use it for devotion. Further, the apparatus is not thorough enough to satisfy the scholar, it is often too technical to appeal to anyone but the student. One fears that neither as a translation nor as an edition will it do much for the wider dissemination of the Psalms.

The Psalms, a New Translation, is niggardly in its help. There is no introduction to the book, no heading to the Psalms (apart from the titles in the text, and these are of little meaning), the expository notes are regrettably few. Most of the footnotes are comparisons with the Vulgate, and as such they are next to useless; the Vulgate is in very few instances preferable to the new Latin, and is practically set aside now by the Church. On the other hand the author might well have justified his interpretations by giving the literal meaning of the Latin.

Since, therefore, the edition of Msgr. Knox makes such little effort to aid the devout reader, its value in this direction will rest on its merit as a translation, and, as we have seen, this is great in some respects, but not in the respect now under consideration. The version might stimulate admiration for the literary qualities of the Psalms (or for the ability of Msgr. Knox); but, one might fear, it will do little promotive of the religious use of the Psalter.

My Daily Psalm Book carries a foreword that offers some guidance to the reader who is after devotion. Beyond this it provides a descriptive heading for each Psalm. Its chief device for interesting the reader in a devotional approach to the Psalms is their arrangement in the order of days and hours as we have them in the Roman Breviary. It encourages one to read them daily in the manner indicated by the Church in her official pray-

er. In addition the book is illustrated, and beautifully so, with a picture attempting to convey the spirit of each Psalm. There are no footnotes, though there might have been, especially for passages that no translation can entirely clarify.

It must be granted that the order in which we read the Psalms in the Breviary is rather artificial; we know this from the history of the Breviary. The pursuance of this order will, in consequence, lose something that might have been gained by a more logical grouping. This loss is partially recovered by a list in the front of the book which proposes Psalms suitable to various religious needs, and by a numerical list provided at the end of the book. On the other hand, the imitation of the Breviary might lead to a daily use of the Psalms, to the desire of praying them together with the Church, the appreciation of them as divinely inspired prayers. All this should do much to bring them into more common use. After all, in ancient times the people learned to love the Psalms through the liturgy.

One Official Version Desirable

If variety gives a new savor to life and its experiences, one might well question what advantage it lends to versions of the Scriptures. Looking upon these three new English versions of the Psalms one cannot help but feel that we should be better off if we had but one, if this one combined the virtues of the three and in the process cleared away the defects. The fear is that they might cancel one another out, the merits of the one more or less balancing the merits of the other, so that eventually none of them takes hold. Further, all three are private efforts, and any privately produced version has its own way to make. If we had but the one, and if that one were sanctioned and encouraged by the English-speaking Church, its progress towards reviving interest in the Psalter would be remarkable.

As it is, taste, that intangible determinant of our popular Scriptures, that indefinable criterion of our judgment in such matters, will make the choice. One might say that it makes little difference what the criterion as long as the choice is made and the Scriptures used. That is true in a way. But when taste is the only motive, when there is no further urge, a book may be dropped as readily as it is taken up when the taste wanes.

We are dealing with something of considerable importance spiritually when we treat of the Psalms. Through them the divine Author is communicating not only His message but His sentiments. The Holy Spirit is infusing religious sentiments into the soul of the reader, building up that soul and enriching it with His gifts. The profit drawn from the Psalms, it is true, will be measured largely by the disposition of the reader; but a good translation properly edited

for devotional reading can do much to stimulate the proper disposition.

Our Part in the Matter

One final thought rises out of this discussion, a thought that touches the priest's part in the whole question. The ultimate establishment of the Psalter as a popular prayer book, its restoration as a means of spiritual development, depends not alone on the excellence of the version, nor even on the authorization of the Church, but upon the personal interest and zeal of the clergy. Very few will read or adopt any of the three texts now placed before us, except perhaps through curiosity or a literary essay; that has been proved through the experience of these past years in the case of the New Testament. Many might take them up if one version were formally promoted by the Church. But in neither case will they attain the place intended in the religious life of the people unless the priest, first inspired by them himself, becomes their agent. In fact if the three we now have in hand fail of their purpose, or fail of the purpose of the Church, it will not be owing to any defect in their workmanship nearly as much as to the apathy of ourselves. We might well bury our criticisms and conceive that each is through us repeating God's own plea:

Ausculta, popule meus, doctrinam meam; inclinate aures vestras ad verba oris mei.

French Allowed to Use Native Language for Certain Sacraments

At the request of Cardinal Suhard of Paris, permission has been granted by the Pope to use French rather than Latin in administering the sacraments of Baptism, Extreme Unction, and Matrimony. Permission was also granted for the use of the native tongue at funerals. This authorization holds good for all the dioceses of France.

A new ritual, which conformed to the code of canonical right and to the last edition of the Roman ritual and which gave in French the rites and the prayers that it seemed most appropriate to translate, was drawn up and submitted to the Sacred Congregation of Rites. This ritual received the approval of the Holy Father.—C.I.P.

Buddhist Nuns Demand Rights

Toyko—(UP)—Japan's land-reform law under the Allied occupation has brought religion closer to the people—so close, in fact, that Buddhist nuns are demanding equal rights with abbots, and lay brothers want the eight hour day.

The Absolute and Relative Norm of Fast

Matthew Ramstein, O.F.M. Conv.

Retrieving a grave precept

THe Lenten regulations for this year are substantially those of previous years. A note, however, has been added with reference to the absolute and relative norm of the fast, which we believe may call for explanation.

The absolute norm allows, besides one full meal a day, two ounces of food for breakfast and eight ounces for supper, or lunch. This rule was adopted as approved usage for the entire United States by the III Plenary Council of Baltimore, and promulgated by Cardinal Gibbons in 1887. It has been restated from year to year ever since, in the Lenten regulations of our Bishops.

The absolute norm was first taught by St. Alphonse in the 18th century. He allowed the two-and-eight rule for every Catholic, even for those who could get along with less, while those who felt the need of more food to carry on their daily duties were forced to apply for dispensations and exemptions. For some it proved a blessing insofar as it minimized the occasions for scruples; for others it was an unnecessary hardship.

As to quality, St. Alphonse permitted an ounce of chocolate, plus a half ounce of sugar with enough water to fill a cup, plus one half ounce of bread for breakfast, *ne noceat potus*—hence the two ounces. For supper he allowed *cibi esuriales*, i.e., all varieties of food except meat, eggs, milk and the products of milk. The Council of Baltimore accepted this norm for the United States relaxing only the supper fast so as to include eggs, milk and the products of milk.

The relative norm of fast, now advocated by most modern moral theologians, also permits only one full meal a day. However, as to the quantity one may eat at breakfast and supper (lunch) no fixed rule is laid down in terms of ounces. In other words, the relative norm permits one to eat as much at these two supplementary repasts as he thinks to be necessary to carry him on through his daily duties, or to prevent grave bodily discomfort, such as severe headaches, and the like. It adapts itself to the needs of the individual, hence its name.

According to this norm it suffices that the food taken at breakfast and the collation do not jointly equal what amounts to the full meal, for canon 1251 puts the essence of the fast in *unica comestio*. This full meal,

Father Matthew writes from Pleasure Ridge, Kentucky.

in terms of the average, is computed by the common teaching at 32 ounces. Strictly speaking, of course, the combined breakfast and supper could amount to 31 ounces without one's breaking the fast. But if one seeks not alone the letter of the law but also the spirit, he will try to refrain from the maximum that is permitted, and in a penitential spirit will be content with far less, if this is possible in his case. The ideal seems to put the amount of breakfast and supper combined at 20 ounces. These 20 ounces may be proportioned between the two repasts as best suits the individual. Thus, he may take two, four, six, 10, 12 ounces, etc. for breakfast and the remaining amount for supper.

As to quality the relative norm again allows latitude to meet the needs of the individual. Excluding meat, therefore, any variety of food may be taken at breakfast and supper. Hence, even for breakfast it permits butter, milk, eggs, fruit, etc.

A Lapsed Custom

In the Lenten regulations for this year the faithful have been told that those who cannot observe the absolute or traditional standard as there outlined, are permitted to use the relative fasting rule. If it is asked how the relative rule can be followed when on the one hand canon 1251 states that in regard to the quantity and quality of the two supplementary repasts approved local custom or usage must be followed, while on the other hand, the absolute-fast norm is approved custom with us, it may be answered that we no longer have a fasting custom binding upon our people. For it is the common opinion of approved moralists and competent ecclesiastical authorities that nowadays the vast majority of Catholics do not fast. The custom approved by the Council of Baltimore has long since fallen into desuetude.

If it is further asked why the faithful, for the most part, including even the otherwise devout and practical Catholics, no longer fast, the answer is that this is due to the strict interpretation of the fast according to the absolute norm, i.e., according to the two-and-eight rule. The implication hitherto has seemed to be that those who could not live up to this standard, had no obligation to fast at all.

If it is asked again why American Catholics need a greater quantity of food than was needed in 1887 when the two-and-eight rule became the approved custom, the answer is: 1) that the tempo of life has increased within the past 60 years; 2) the work has become more strenuous in business and industry; 3) the times are more devitalizing as can be seen in the great increase in the number of heart and high blood pressure diseases; 4) people today do not eat the nourishing food of their forefathers.

Therefore, in order to revive, as it were, the Lenten fast

among our people, we think it opportune at this time that they be instructed concerning the permissibility of employing the relative norm of fast as just explained, provided they find it impossible to observe the absolute norm. This explanation should be given not only on the first Sunday of Lent, but whenever the pastor or confessor is approached for the usual dispensation or declaration of exemption. The difficulty in fasting will generally be found to lie in the two-and-eight rule.

It is our firm conviction that once this relative norm is explained, a much larger percentage of our people will again observe the Lenten fast. In fact, they will be glad to fast, once they know that this is possible. They will reject with scorn all thought thereafter of seeking dispensations and exemptions, and of giving up candy, smokes, and such trifles as an adequate substitute for the fast, for they well realize that "obedience is better than sacrifice." Moreover, observing the fast they will no longer feel a secret reproach in reciting the liturgical Lenten prayers, for they will have the consolation of knowing that they are keeping a serious precept of the Church, and as a result they will more fully share in her penitential spirit, and, God willing, gain a deeper insight into the mysteries of our holy faith.

No Idle Tears

At a dinner given many years ago to some Indians in Philadelphia, one of the Indians, not knowing the purpose of the mustard which he saw in a jar on the table, proceeded to put an entire teaspoonful of it into his mouth. He was, of course, rendered highly uncomfortable, and for a moment or two the tears streamed from his eyes.

Another Indian who had not seen him take mustard, but observed the tears, asked him what he was crying for.

Not willing to be embarrassed, the victim answered:

"I am thinking of my father, who was killed in battle."

Later on the questioner became curious about the mustard, and tried the same experiment, with the same result. With a tell-tale grin, the first Indian asked him why he was shedding tears.

"I weep," came the answer, "because you were not killed at the same time as your father."—**The Liguorian.**

If all our misfortunes were laid in one common heap, whence everyone must take an equal portion, most people would be content to take their own and depart.—Socrates.

Smith vs. Dallmann
or
The Bible vs. Luther

Lon Francis

Smith Presents True Catholic Teaching against Its Flagrant Misrepresentations

DALLMANN:

CHRIST, at the Lord's Supper, took the cup and gave it to His disciples, saying "Drink ye all of it" Matt. 26:27. "And they all drank of it" Mark 14:23.

The Pope breaks this plain command of Christ, and since 1415 refuses the cup to the people. The priest alone drinks for the people.

SMITH:

The Church has, from the first century, been very conversant with the two Scripture texts taken from Matthew and Mark, but they do not justify the conclusion drawn from them by Dallmann.

The ones to whom Christ addressed those words were the twelve Apostles, who were commissioned to continue Christ's priesthood "according to the order of Melchisedek."

If, in the year 1415, "the cup" was refused to the people of the *Latin* Rite, it was not because the Church regarded it as wrong for the laity to receive the cup. If it were wrong in itself, how could the Church allow Catholics of the *Oriental* Rite to continue to give the cup to the laity?

St. Paul should be authority enough for all Protestants for Holy Communion under one form, for he writes (1 Cor. 11:27) "Whosoever shall eat OR drink the chalice of the Lord unworthily shall be guilty of the Body AND Blood of the Lord." That text was so clear to the early Protestants who wanted to differ from Rome that they changed the word "OR" to "AND." Even the King James Version, until recent years, used the words "AND drink." But the Revised Version has made the correction to conform to the earliest copies of the original writings.

When Christ promised the Holy Eucharist, in a lengthy discourse, as recorded in the sixth chapter of St. John, those who heard Him saw no contradiction between these utterances of His: "Except you eat the *flesh* of the Son of Man and drink His *blood* you shall not have life in you" (V. 54) and "he that eats *this bread* shall live forever" (V. 59); and again "he that eateth *My flesh* and drinketh *My blood* shall have everlasting life" (V. 55); and "the *bread* that I shall give thee is *My flesh* for the life of the world" (V. 53)—His living flesh.

According to Catholic teaching, and it was the teaching of the universal Church for fifteen centuries, it is the risen glorified Christ, now in Heaven, Who

is received in Holy Communion, and *if it is the living* Christ then His blood is not separated from His body.

The Catholic Church advocates *frequent* communion, and there are parishes in which from 1000 to 2000 receive every Sunday, and in which more than 1000 receive every day during the season of Lent. If the Church believes that the cup actually contains the Precious Blood of Christ, she can run no risk of it being profaned or spilled, as could so easily happen when imparted to a thousand or two thousand persons on one occasion.

If a drop of the Precious Blood fell on the sanctuary carpet either the portion on which it fell would have to be removed, or the spot would have to be so carefully washed that there would be no doubt left about the complete removal of that sacred Blood. If this be true, then what steps could be taken if it were to fall on the clothing of the recipient?

That risk would have to be taken *if it were absolutely necessary* for the communicant to receive under both forms; but Christ indicates that it is not, and St. Paul makes it very clear that it is not necessary. Then the teaching of the Church that Christ is received "whole and entire" under *either* form, because He is received as a *living* and not as a dead Christ, makes the Catholic practice lawful.

If the priest receives under both forms it is because the Eucharist has always been regarded as both a Sacrifice and a Sacrament. In the Sacrifice the "death of the Lord" must be shown by the consecration of the bread and of the wine separately. What is consecrated must be received, and, therefore the priest r e c e i v e s under both forms. But the laity were not commissioned, a s w e r e the twelve Apostles, "to do this for a commemoration of Me" (Luke 22:19). They receive the Holy Eucharist as a Sacrament, and, as you have noted, because they receive the living, glorified Christ, they must receive the Precious Blood with the Precious Body.

It is the Lutheran doctrine which is very difficult to accept, namely, that which teaches that Christ is present at the time of receiving apart from the power of a clergyman to consecrate. How does He become present? By faith? Is that the way the Apostles received Him? Did they not receive Him actually? St. Luke said the body they received was the body "which was to be broken" for them the next day on the cross, and the blood they received was to be the very blood which "was to be shed" for them the next day. It might require faith to accept that truth, but who would hold that the Apostles, besides receiving Him by faith, did not receive Him actually and in reality?

The actual presence of Christ in Holy Communion could be

possible only by transubstantiation or the changing of the substance of the bread and wine into the substance of the Body and Blood of our Lord. Evidently Christ did that at the Last Supper, and it is equally evident that He commissioned the Apostles to do the same. If the Church were to remain the same, have the same commissions, the same powers, then the successors of the Apostles must inherit the same commissions and powers they had—but no others than their successors. Does not St. Paul indicate that they would have the same consecrating power given to the Apostles when he wrote: "As often as you shall eat this bread and drink the cup, you proclaim the death of the Lord *until He come*" (1 Cor. 11:26)? Those religious bodies which claim only a "figurative" reception of Christ in Holy Communion are answered by St. Paul in the same chapter (v. 27): "Therefore whosoever shall eat this bread OR drink the chalice of the Lord *unworthily* shall be *guilty of the Body and Blood* of the Lord," and again (V. 29): "He that eateth and drinketh unworthily *eateth and drinketh damnation* to Himself, not *discerning the* body of the Lord." How could one eat and drink *unworthily* if he were only eating bread and wine, even if they were figures of the body and blood of Christ? And how could one eat and drink *damnation* to himself by so doing?

But another very telling point made by St. Paul in that text is that the recipient does not "*discern the body* of the Lord." How could one discern the body of the Lord if it were not there?

That same text could be used against Dallmann, for while St. Paul speaks of the communicant "eating and drinking damnation to himself," he says the communicant does not "discern the body." Should Paul have added "and blood"?

A Chief Goes to Bat

This notice was posted on the bulletin board of a Pacific Island mess hall and was signed by the chief of a Polynesian tribe:

"American soldiers are requested to please be a little more careful in their choice of language, especially when natives are assisting them in their unloading of ships, trucks, and in erecting abodes.

"American missionaries spent many years among us and have taught us the words we shouldn't use. Every day, however, American soldiers use those words and the good work of your missionaries is being undermined by your careless profanity."

—Victorian.

N. O. D. L. Notes

Mr. William C. Smith

The drive goes on

FROM the U. S. Post Office Department in Washington comes the information that, during the year 1947, 166 convictions were obtained following arrests by Postal Inspectors, of persons or firms mailing obscene literature.

So you see, the Post Office Department is on its toes. There is not a fanfare of publicity about the work of the Postal Inspectors and the detective methods they use to obtain arrests, but they are still there and still working.

Also in Washington there was recently introduced into the legislative mill a bill which would prohibit the transportation of obscene reading matter or pictures into or out of the United States, or between states within the country. The bill was introduced in Congress by Representative Charles J. Kersten, of Wisconsin.

The measure would also provide a fine of $5,000 or imprisonment up to five years or both, not only for the transportation, but also for intentionally depositing with a common carrier for transportation, or the taking from any common carrier of any obscene writing or picture or any contraceptive article or any notice telling how such articles can be obtained.

As the readers of this magazine probably know, the postal Laws and Regulations are powerless against the transportation by common carrier of such material as described above. The result is that when a publisher of an indecent magazine wishes to transport it, he does not seek to do so by obtaining a postal permit, for he knows that he will not get one. However, he uses common carriers, trucking lines, express, and so on.

The proposed bill would endeavor to curb this practice.

Chippewa Falls, Wisconsin

The students of McDonnell High School in Chippewa Falls celebrated Catholic Education and Book Week with reports on Catholic Books, an original skit based on the life of St. Thomas More, and other appropriate ceremonies.

In the eighth grade, a "solemn cremation" of bad comic books was carried out on the campus of the high school.

This should impress upon the youngsters that bad comic books ought not be read—but burned.

Sex in Advertising

Angelo Patri, the famous child psychologist, recently drew attention to the harmful effects of an overemphasis of sex in modern magazine advertising.

Said Mr. Patri: "I see no reason for some of the pictures that illustrate the advertisements.

They are on the vulgar side; some of them crass in their sexiness. Some of the advertisements that I have seen are an affront to a decent woman."

A comment in the Cleveland *Universe-Bulletin,* one of our Catholic newspapers, commented as follows: "Mr. Patri is concerned about the effect of these advertisements on the child mind. There are millions of Americans who share this concern. It is unfortunate that secular newspaper editors and their artists are not among this number. Of course, there are some in this class but their number is much too small.

"This offensive form of displaying merchandise can be remedied quickly by the buying market. If purchasers stay away from those who mix sex in their illustrations for women's clothing, perfume, automobiles, or what have you, a reform will set in.

"There are lots of things you can smash by using an ax."

Trygve Lie is a Socialist who will bear watching on account of his sympathy for the Soviet regime, to whose delegates he owes his five year top job in the United Nations. General Secretary Lie expressed his fear to the General Assembly of the U. N. (Oct. 24) that "so long as the Franco regime remains in Spain, it will remain a constant cause of mistrust between the founders of the United Nations." The Spanish press rightly called this "one more Communist maneuver." Fear usually follows from ignorance, and of this Lie is not guilty. He well knows that there is but one "cause of mistrust between the founders of the United Nations," and it is not Franco. It is the man Trygve Lie conferred with in the Kremlin not long before "the attention of the General Assembly was called to the Spanish question." The Franco regime cannot be considered ideal by any lover of democracy. Yet its displacement by the so-called "Republicans," who, with the Communists, seek its overthrow, would inaugurate a reign of terror such as caused the Franco revolt, if not worse.—David Goldstein in Boston **Pilot.**

'Followed by Benediction'

An invitation to a convent entertainment received at Holy Rood presbytery read as follows: "Murder in the Cathdral" followed by Benediction. One would have expected a Requiem Mass to follow, or at least a reconciliation service, previous to Benediction: however, it did not. By the same token, a Catholic paper announced recently that "Benediction was given to a dense crowd." Hard on the congregation.—Holy Roodlets.

Magazines Disapproved

BY THE

National Organization for Decent Literature

March, 1948

FOR THE INFORMATION OF COMMITTEES AND DEALERS, BUT NOT FOR PUBLICATION

CODE FOR CLEAN READING

Periodicals are listed, which

(1) glorify or condone reprehensible characters or reprehensible acts;

(2) contain material offensively "sexy";

(3) feature illicit love;

(4) carry illustrations indecent or suggestive, or

(5) advertise wares for the prurient-minded.

The following magazines are held to offend against one or more provisions of the above code.

MAGAZINES STILL PROCURABLE IN MANY PLACES

All Baseball Stories
Amazing Detective Cases
American Detective Annual
Army Post
Army Romance
Art-lac
Art Models
At Ease!
Authentic Detective Cases
Beauty Parade
Best Songs
Big Song Magazine
Bits Of Beauty
Blue Ribbon Western Magazine
Booby Trap
Breezy Stories
Brevities
Buddies
Burlesk
Cartoon Humor
Certified Detective Cases
Cheers
Comedy
Complete Cowboy
Complete Detective
Confidential Detective Cases
Crack Detective
Crime Detective
Current Detective
Cutie
Detective Book
Detective Short Stories
Detective World
Digest and Review
Dizzy Parade
Dramatic Detective
Eyeful
Fact Detective
Famous Western
Feature Detective Cases
Flirt
Flophouse News
Fun
Fun Frolic
Fun Parade
Fun Riot
Fun Year Book
Gag and Cartoon Book
Gal Parade
Gag Gazette
Gaiety
Gay Book
Gay Broadway
Giggles
G. I. Joe
Good-Time Charlie
Headquarters Detective
Hi Yi
Howl
Human Detective
Humor, Inc.
Humorist
Ideal Love
Indigestible Digest
Joker
Judge
Keep 'Em Laughing!
Khaki Weekly
Laff
Laff Annual
La Paree
Latest Popular Songs
Line Up Detective
Lip Parade
Moron Laughs
Movie Glamour
Movie Play
Modern Sun Bathing
Mystery Tales
National Detective Cases
Navy Romance
Newest Detective Magazine
New Girl Parade
Nippy Stories
Nudist and all Nudist Magazines
Pack O'Fun
Peek
Pictorial Chuckles
Pictorial Detective
Picture Show
Pin-Up Pack
Pin-Ups
Pip
Play
Pocketful Of Pepper
Police Detective
Popular Psychology Guide
Power Plus
Real Detective Cases
Real Fact Detective Cases
Real Screen Fun
Revealing Detective
Saucy Stories
Secret Detective Cases
Sensational Detective
Sex Facts
Show Girls
Smash Detective Cases
Smash Fact Detective
Smiles
Special Feature Detective
Sports Action
Stocking Parade
Story
Strength and Health
Super Sports
Swank
Tales of Army Love
Ten Story Book
Tidbits of Beauty
Timely Detective
Titter
True Crime Detective
Tru-Life Detective Cases
Varieties Cartoon Cavalcade
Vital Detective Cases
Western Trails
What's Cooking
Wheatley Pumper
Wit and Wisdom
Whisper
Who Is Your Pin-Up Girl?
Wink
Yellow Book
Yoo Hoo
Your Figure Beautiful
Your Physique
Zippy Stories

with TREASURE CHEST

As a teacher, you realize the importance of directing the child's imagination along constructive lines. TREASURE CHEST is designed to accomplish this through wholesome stories of action and adventure, tales of great men of history and heroes of the Church. However, while primarily recreational, TREASURE CHEST also stresses correct moral values and educational objectives.

Send for a Trial Order now—convince yourself—and your classes—that TREASURE CHEST is a magic carpet to real reading pleasure.

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The Young Catholic
MESSENGER
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MESSENGER
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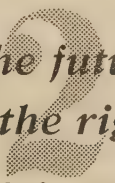
serve two ways by . . .
Our Little Messenger

stimulating the desire to learn by reading . . .

Reading is the most basic of skills—the means by which nearly all our learning comes to us. Almost limitless culture and knowledge are available to the adult who will read—who has developed the habit of good reading during his formative years. The MESSENGERS will help to develop this habit in the boys and girls whose education is in your care. For only *interest* can awaken the desire to read, and interest is the basis of the MESSENGERS' appeal to boys and girls. Each week they are new . . . different . . . something to be read eagerly. Thus is formed the habit that will lead to a lifetime of satisfying self-development.



starting the future citizen on the right road . . .

All too soon, the boys and girls now in your charge will leave to take their places in the world—to assume their share of responsibility for affairs in the community . . . the State . . . the nation . . . the world. Will they go well prepared? Will they have the habit of keeping themselves informed? The MESSENGERS develop this habit in the young citizens-to-be by presenting a weekly world news review that is scientifically prepared to meet the needs —and interests—of various grade levels. Our form of government is predicated on an informed electorate. Let the MESSENGERS start your boys and girls now on the road to alert, well-informed, Catholic good-citizenship.

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124 E. THIRD ST., DAYTON 2, OHIO

'Cor ad Cor'

G. J. Gustafson, S.S.

Newman's contribution to apologetics

THIS is an age (among other things) of measurement: popularity of opinion is gauged by Gallup; and radio appeal by Hooper; and intelligence by every school marm. It is conceivable, at least in a wild flight of imagination, that someone will contrive a test for future greatness, something like the "indicia futurae sanctitatis" of the Second Nocturnes.

In such a case may we humbly, cautiously, suggest that one reckon, as partial evidence at least, the amount of opposition encountered, the degree of heat engendered, the coefficient of controversy, or the mass of misunderstanding.

To be readily accepted by one's public is almost to indicate future neglect. Perhaps this is best evidenced by the rather complete and instantaneous oblivion accorded "best sellers." At the best, immediate acceptance usually implies absence of originality: the man who first succeeds in saying well what many have been thinking confusedly is assured of success. So John Locke. So, later, Darwin.

But to introduce some really or relatively new outlook is to run headlong into opposition; worse, into misunderstanding. One then has to fear not merely one's enemies but one's own new found friends who seek often what they want, not only what the thinker thinks.

Cardinal Newman is a case in point. There are, of course, innumerable other instances, ranging widely, from St. Thomas to Karl Marx, or, if you like, to the original promoters of the Liturgical Movement. Every original thinker runs immense risks. He is so far ahead of the rest of us poor plodders that we often catch only fleeting distorted glimpses of him; we cannot so much as touch the hem of his garment.

These rambling, but we trust not irrelevant, thoughts have been suggested by Doctor Flanagan's recent work on the great Newman.* Today we recognize that he was "great." It was not always thus. Or rather, to follow Fr. Flanagan's lead, till recently there were dark realms of his thought few dared explore since some had gone astray therein; Newman became for some a stylist, or a great convert, or a noble person, or a tragic figure, or a magnificent failure in practicalities, or a candidate for canonization. Many tried to ignore his most characteristic effort: his inquiries into the psychology of faith; his sure, but careful, and even devious delvings into the

* **Newman, Faith and the Believer, by Philip Flanagan, D.D., Newman Book Shop, Westminster, Md., 1947, pp. xii, 210, $3.75.**

processes that underlie one's final irrevocable credo.

"The Faith of the Unlearned"

As Fr. Henry Tristram of the Oratory puts it, in a brief but pointed introduction, "The two main philosophical problems which exercised Newman's mind, and that over a long span of years, were (1) how could the faith of the unlearned *(le foi du charbonnier)* be justified at the bar of reason as it must be, since it must have some ground in reason; and (2) how could there be a conclusion 'greater and distincter and higher' than the premisses seemed to warrant."

Here Newman turned his back on his own intellectual past, the eighteenth-century evidential school of apologetics in which he, as a disciple of Whately, had been himself immersed. Newman saw the exaggerations inherent in what amounts to demanding Oxford training of the poor "charbonnier," but he keenly felt the need of justifying the assent to faith. His conclusions he finally set down in the famous *Grammar*.

The work is obviously difficult. It suffers at times perhaps from obscurity of expression, but to avail ourselves of Professor Joad's neat antithesis, it is exprofesso an expression of obscurity: not only does Cardinal Newman utilize a terminology often unfamiliar to the scholastic theologian and a style which is somewhat diffuse, indirect and roundabout, but the subject matter is itself inherently obscure, involving as it does and to so great a degree the human equation.

The *Grammar* met with everything but indifference. Fr. Harper, S.J., began the attack within the fold; Leslie Stephen and Thomas Huxley represented the agnostic element—Huxley, oddly enough, maintaining that he could compile a "Primer of Infidelity" from the Cardinal's works. Later, Newman fell a victim to the friendly overtures of his modernist and semi-modernist interpreters. Bremond gave him almost the kiss of death, and Baudin, stout opponent of Bremond, became an unrelenting antagonist of Newman as seen through Bremond's eyes.

His Concern For the Individual

Yet what the modernists and those on its outer fringe saw in Newman was, indeed, a partial truth, dangerous because partial, because distorted, because twisted to their own purposes. They saw his concern for the individual, his interest in living and real faith, his preoccupation with concrete cases; and they shelved his equal solicitude for objectivity. They tried to turn him into one of themselves. Some called themselves the "Newmanists" of France. Full-blown modernists imputed to him their own quite complete subjectivity, their disregard for absolute truth, their own false emphasis on religious experience and their own form of pietistic

pragmatism. They forgot or deliberately disregarded his often repeated asseverations on the rationality of the act of faith, his initial efforts to justify faith "at the bar of reason."

Dr. Flanagan brings out Newman's orthodoxy in a stimulating, clear, and concise way. This work is not so much original as masterly in its exposition. In fact, we dare say, he would make no claims to originality; his purpose seems rather from the viewpoint of a century after Newman's conversion to offer a calm lucid appraisal of his work. In this he succeeds admirably. *Newman, Faith and the Believer* is eminently satisfying, a tribute to the author as well as to the subject.

Newman, of course, now belongs to the ages. Completely justified, he is the object of the greatest veneration. One fears only that he may merely be worshipped and no longer read. The time has already come when like to the other dead, but peculiarly here, one applies the axiom "Nil nisi bonum." Exaggerations are even now current in his regard. Yet under Dr. Flanagan's direction, stimulated by his study, one may ask a further question whose answer lies implicit in this work: What does Newman have to say to the parish priest of today? What may we gain from a knowledge of his aims and efforts?

Monsignor Fulton Sheen in a recent article for *Information* noting the demise of the classical rationalism whereby "the old bigot at least could give you 50 bad reasons for the faith that was in him, (while) the modern soul could not give you one bad reason for his absence of faith," points out that the hints at least of a new apologetics lie in Newman's *Grammar of Assent.* The "strictly rational approach to religion" has little appeal today, he concludes.

Herein lies Newman's value to us. He saw this with poignant clarity even in his own day and in its beginnings. He could foretell the course of so-called "liberalism" against which he set his own might, recognizing it for sheer latitudinarianism. Yet he knew the primacy of self-interest, the appeal of personal problems, the concern of the modern man over the emptiness of his own life, his failure to face, as Bertrand Russell would have him face, the alleged fact that "on him and all his race the slow sure doom falls pitiless and dark." He cannot sustain, as Russell would have him sustain, alone, like "a weary but unyielding Atlas, the world that his own ideals have fashioned despite the trampling march of unconscious power."

It was Newman's intuition, flowing from his own sensitivity, that the priest is dealing with a man, not a thinking machine: "I wish to deal," he wrote, "not with controversialists but with inquirers." Hence his awareness of human needs, his patient un-

derstanding of, say, William Froude, whom he never "converted," but of whose conversion he never despaired, his innate gentility and unfailing kindness.

From Newman we can at least learn that our Protestant neighbor or our prospective convert is not a thesis in Tanquerey, but a living, feeling, needing, human being. He emphasizes, and we need the emphasis, that we must persuade as well as convince, persuade in order to convince.

Too Much of the Abstract

The theology of his day, as the theology of the seminarian and the neo-sacerdos, suffers from a minimizing of the concrete; it tends to set up abstractions labeled conveniently and with good reason within its own ambits "Novatores," "Liberales," "Graeci," and the like; but you and I never contact such artificial creations, such logical symbolizations. John Doe and Mary Smith who enter the parlor (or fail to, through our failure) are individuals with individual problems, particular histories and particular reactions.

This Newman knew well. It is the "whole man" who reasons, he loved to repeat in one way or another. It is the whole man we must deal with, with all his prejudices and presuppositions.

So Newman's message to us is to know the men of our own day and the man who sits opposite us. In this he himself excelled. After all what Huxley meant in his startling observation (supra) is merely that Newman did know his world, that, as Harrold notes in his Introduction to Longman's latest edition of the Cardinal's work, he was "more than most Victorians, superbly equipped to meet sceptics on their own ground, to show the limits of reason and logic in matters of faith, to admit candidly just when the act of faith must be the proper resource, to set forth the plausible reasons for approaching belief, and the true principles on which that belief is actually held."

We are, on the contrary, all of us inclined to reduce the living, breathing individual to some kind of abstraction. Our whole training, admirable as it is, induces us to pigeon-hole our prospective convert. One thinks of butterflies whom one may impale, pin, and label according to genus and species.

The Need of Sympathy and Charity

But it is Newman who leads us to a grasp of the complexity of human nature, to subsequent sympathy and charity. The unbeliever is an unbeliever not necessarily because he is dishonest or hard-headed or obtuse or perverse. He has failed to attain to faith for many reasons some of which may escape not only us but him. He has had a different background; he has ab-initio been given different slants; he has a body of presuppositions which are not ours; his mind has been formed for him perhaps while he was unaware.

"The religious mind," says Newman, "sees much which is invisible to the irreligious mind." We must remember our advantage here in leading on the irreligious to a religious point of view, for we have much to overcome.

Abstract principles will rarely avail; they must be clothed with flesh and blood. Argumentation as an exercise in dialectics has little place; we cannot ram our neat little retorts down our hearers' throats: "Logic makes but sorry rhetoric with the multitudes," observes Newman dryly.

"Cor ad Cor"

No doubt this is why so many successful "convert makers" start their neophytes off with prayer. It is not only sound theology but good psychology, for "It is not by syllogisms and other logical processes that trustworthy conclusions are drawn, such as command our assent, but by that minute, continuous, experimental reasoning, which shows badly on paper, but which drifts silently into an overwhelming cumulus of proof, and, when our start is true, brings us on to a true result." This, again, explains, no doubt, why so many priests successful in this field are eminently successful as persons too: they inpire confidence, they lead easily, they are warm and friendly. In a word, they bring all their forces to bear on their objective, recognizing in Newman's words that, "After all, man is not a reasoning animal; he is a living, feeling, contemplating, acting animal."

Hence the impact of the priest's personality: "Persons influence us," Newman writes in the *Grammar*, "voices melt us, looks subdue us, deeds inflame us."

His own motto then becomes a thumbnail sketch of practical apologetics: *Cor ad cor loquitur.* He lived that motto, it was his rule of life. It may well be ours.

Dominos

It may interest domino players to know that the game is Catholic in name and origin. A hundred years ago two monks, while in prison, found it necessary to do something to pass their lonesome time away. So they amused themselves with bits of bread that had colored spots upon them. Being watched by the jailor, they would break out into singing the psalm, "Dixit Dominus Domino" ("the Lord said unto my Lord") whenever they heard the jailor coming. After their release from prison, they made sets of the game and sold them, calling it "Domino," after the psalm they sang while playing the game in prison.—David Goldstein in the Boston **Pilot.**

Code and Cult

St. Patrick's Seminary
Menlo Park, Calif.

P. J. Lydon, D.D.

Who gives benediction at the Corpus Christi procession?

Only the celebrant of the Mass, to the exclusion of all other priests except the Bishop of the diocese (S.C.R., n. 2049, 2188, 2192: Fortescue, p. 374, etc.). Benediction may be given at the outside altars twice if such is the ancient custom. Normally, Benediction is not given, but the Blessed Sacrament is incensed and the Tantum Ergo is sung, with response and prayer.

May a Catholic woman who was living in a civil marriage with a divorced man ask for or accept alimony after divorce?

Authors say No, since it was not a valid marriage. She took all risks in attempting marriage when she knew that no conjugal obligations could arise.

May a Sister in the hospital call a non-Catholic minister to attend a dying member of his church?

No—(Holy Office, March 14, 1848). But she may tell him to have a member of his family do so. Also it is probably held for a grave reason (to avoid odium against the Sisters) that she may say, "Mr. N.N. wants to talk to you." We must not act as if there are many lawful Christian churches equally competent to function.

In 1916, I was an assistant in a parish and had no general delegation. The pastor said: "I will be absent for some days and you have the faculty to witness any marriages that may occur, if the parties have the necessary papers." I witnessed three marriages in this way. Were they valid?

Yes, because the "Ne Temere" Decree did not specify that the marriages were to be determined definitely in advance (VI). Under the Code law, the priest and the marriage must be specified (C. 1096). Under the Code, an assistant can get general delegation for all marriages in the parish, but for lawfulness he should consult the pastor.

The Sister Sacristan here piles up the used purificators for the priest when he is to wash them, and she puts an unwashed purificator on the chalice. Is this not forbidden?

The Sacristan, even if only a lay person, may touch the chalice and the unwashed purificators (C. 1306). The first washing, however, is to be done by a cleric in Major Orders (C. 1306, sec. 2).

I celebrated a Requiem high mass for the father and mother of John. It was not a funeral or an anniversary. What orations should I have used?

Three orations from Missa Quotidiana whether low or sung: 1) Pro patre et matre, 2) ad lib.,

3) Fidelium. When the parents of a group of people are involved, say "pro patribus et matribus" or "pro parentibus."

May a Catholic who needs the money sing or play the organ at non-Catholic Sunday services?

No, for it is taking direct part in heretical worship. It is considered intrinsically evil, and hence no reason will justify the act or the practice (Noldin, II, 39: Lehmkuhl, I, n. 656).

An assistant took the Boy Scouts out for the day, but some of the "lively" ones destroyed some corn belonging to a farmer. The damage amounts to fifty dollars. The parents refuse to pay. Is the priest bound?

The parents have no responsibility in the case. They would, of course, if they were present and did not prevent the damage. It is not to be supposed that the priest culpably allowed it either. Hence the debt is on the boys, who will be obliged to pay when later they are able to do so. Each pays his share of the loss. As a matter of conscience—damage must be repaired when the act is against justice, when it is the efficacious cause of the loss and when the doer is theologically culpable. Sometimes the civil court assesses damages even when the person thoughtlessly caused some damage or allowed it to be done. He should have been more vigilant. This is a juridical fault and the court order must be obeyed.

Is an honest bankrupt who goes through court proceedings free in conscience for all time?

Yes, according to a solid opinion on the intent of the civil law in this country. A dishonest bankrupt, of course, has no such opinion in his favor. The civil law may do this in bankruptcy just as it does in cases of prescription when the required conditions are present. It is for the common good. Business men generally take account of bad debts when fixing prices, and a man should not be discouraged from starting up a business again.

NOTE: In the February issue, p. 117, the text should read: "may . . . refuse to act if he in conscience thinks that it is NOT necessary, etc."

Thanks to the Politician

The surgeon, architect and politician were arguing about the antiquity of their respective callings. The surgeon traced surgery back to the forming of Eve from a rib of Adam; the architect to the moment when order was brought out of chaos. . . . The politician, however, won the verdict . . . He claimed the chaos which preceded both the order and Eve.—"Tappings," San Francisco Monitor.

Sermon Suggestions

For the month of March ✠*J. F. Noll D.D.*

The First Commandment

MARCH 14

Relics

You have probably heard ridiculed the honor which Catholics pay to relics of the Saints. They are represented as "worshipping bones of the dead." As a matter of fact their reverence for these, and all sacred things, is not only rational, but has a strong Scriptural basis.

(1) No people in the world are more addicted to relic collecting than Americans are. In their travels, whether at home or abroad, they purchase or secretly appropriate souvenirs from places which have historical significance. During the war several warehouses in New York were filled with sacred souvenirs which our soldiers had stolen from shrines and other sacred places in Italy, France, Germany, Belgium. These were confiscated by our government in the hope that they might be returned to the places from which they were stolen.

Fabulous prices have been paid by Americans for letters written by Shakespeare and other classical writers; by Washington and Lincoln, and for things used by them.

How many thousands visit Washington's and Lincoln's tombs every month, and look for relics!

In the Old Testament we read of the reverence paid to the mantle of Elias, to the bones of Eliseus the Prophet. In the Acts of the Apostles it is recorded that Christians besought St. Paul to give them his handkerchief in order that they might touch their sick with it (Acts XIX, 12).

Was it not natural that the Church should seek to get hold of and preserve the wood of the cross of Christ, His crown of thorns, the spear which pierced His side; the chains with which St. Peter was bound in Jerusalem and Rome? No one would charge Protestants with paying divine honors to the Bible, or to the things used by Luther or Calvin or Wesley.

(2) Every one who believes in the resurrection of the body must admit that every part of a saint's body, even if it be only a small bone possessed by the Church or by an individual will one day be in Heaven, in a glorified condition, with God. These things, therefore, are sacred things, holy things, and merit our respect and honor, but not, of course, our adoration.

In every altar stone are placed, as in a tomb, the bones of martyrs, who died for Christ and their faith. These are reverently kissed as the priest ascends the altar to start the Mass, and before he turns to greet the people with "Dominus vobiscum."

The Church distinguishes between first class and second class relics. Under the head of first class relics are counted the bodies of saints, or a part of the body. Second class relics are their clothing or part of it, or things which they used.

In Hungary, St. Stephen is regarded as the founder of the na-

tion and a great saint. A part of his forearm, encased in a rich reliquary, is carried in a religious and civic ceremony every year. It has the effect of arousing in the populace both religious and civic sentiments, and reminds them of what they owe to this great servant of God.

(3) The Church is very cautious about pronouncing on the authenticity of a first class relic. She does not permit a relic to be exposed for the people's veneration unless she herself furnishes a document testifying that the relic is genuine and authentic. She is able to certify to the genuineness of relics of martyrs, because they were gathered from the tombs erected by their contemporaries in the catacombs, tombs which were inscribed by their living friends with the name of the martyr.

Before the Church canonizes saints, she usually has their bodies exhumed, and then sees that they are carefully protected. She knows at all times where they are, and could not be deceived concerning the genuineness of relics she may release to churches or individuals. The bodies of many saints never disintegrated, but were preserved incorrupt. That of St. Catherine of Bologna, dead more than 700 years, may be seen, even to this day, seated on a chair in the room she occupied; that of St. Clare, dressed in her religious garb, is preserved intact at Assisi; that of St. Magdalen di Pazzi is preserved in the convent which she founded; that of St. Xavier, brought to Rome 300 years after he died, was still well preserved.

If the souls of these saints are now in Heaven with God and if their bodies will all one day be reunited with them; if they were men and women of extraordinary holiness, regarded as saints even during their lifetime, should they not be honored by the Church and by her people?

Conclusion: Whatever is holy deserves our veneration and reverence, and its pious use only draws people closer to God, invites devotion to and imitation of the saints. Relics also remind us of the vanity of worldly things which we pursue with so much ardor.

None will aver, with more force than Catholics, that God only must be worshipped and adored, but the very Christian instinct suggests that persons consecrated to God and things very closely related to God deserve reverence and respect.

Palm Sunday

MARCH 21

(The long service and Holy Week announcements allow no time for a sermon.)

Easter

MARCH 28

(Priests will wish to preach on the Festival today.)

The First Commandment

APRIL 4

Catholic Devotion to Mary

Let us consider today, a little more fully, the place that Mary holds in the Church, and how consistent is the Church's attitude towards Mary, how reasonably all Catholics are urged to pray to her. Our non-Catholic friends misunderstand our devotion to her, misinterpret it, and even charge us with placing her above her divine Son.

(1) No one has ever honored Mary in the degree that God himself honored her. He chose her back in eternity to be the instrument through whom His own divine Son would become Incarnate and reopen Heaven to mankind through the infinite atonement of His Redemption. In the very first book of the Bible God told the tempter of Eve that the day would come when a second Eve, a woman par excellence, would crush his head. When "the fullness of time had come," says the Evangelist, "God sent His Son made of a woman." He had previously sought her consent by personally sending an Archangel from Heaven to interview her. Speaking for God the angel called her "full of grace," "blessed among women." Inspired by the Holy Spirit, Mary, visiting her cousin St. Elizabeth, predicted that "from henceforth all generations shall call me blessed" (Luke I).

As the Heavenly Father made Mary "our tainted nature's solitary boast," and honored her in a manner so singular, so did His divine Son pay her the perfect honor. He lived with her for thirty years, "was subject to her," wrought His first miracle at her request, and, hanging on the cross, gave her to us as our mother.

If every person is obligated by God's Commandment to honor his earthly father and mother, then surely every one is also bound to honor the Mother of God. While she may not be worshipped in the same sense that God is worshipped, an honor short of divine is due to her. The Church has a special name for the veneration paid to Mary as compared to that paid to all other saints.

We honor Mary best by greeting her and addressing her in the words of the angel, God's own messenger. We honor her by the daily recitation of her Rosary. We honor her by wearing her badge, the scapular. But we honor her most when we regard her as the model of human perfection and imitate her virtues.

(2) Non-Catholics, who do not understand the Rosary, refer to it as a prayer composed of "vain repetitions," which, they say, are denounced in the Bible. There is certainly nothing "vain" in repeating frequently the words placed in the mouth of the Archangel by God Himself, just as there is nothing vain in the practice of the blessed in Heaven, who are represented as worshipping God by the frequent repetition of "Holy, Holy, Holy." Parents like to be told repeatedly by their child: "I love you."

There are those who believe that the Rosary is intended for the illiterate, who cannot well compose prayers of their own. Prayers do not need to be well com-

posed. The babe in his mother's arms may utter something which neither you or I would understand, but the mother does; and God, Who sees the heart, understands what the most simple and illiterate person wants to say.

The fact is that to say the Rosary properly we need to be quite well instructed in our religion, because during the recital of the Rosary we meditate on fifteen mysteries of our faith which deal with her life, the life of Christ, the suffering and death of Christ, His Resurrection, Ascension and the fitting reward paid to Mary as the one human being without sin, either original or personal. Those who are too poorly instructed to meditate on these mysteries of religion may gain the indulgence of this official prayer of the Church by repeating the Aves devoutly.

In her Litany the Church applies to Mary numerous titles selected from Old Testament Scripture, and then invokes her as the Queen of Angels, Patriarchs, Prophets, Apostles, Martyrs, of Confessors, of all Saints.

No one can ingratiate himself with Christ in any better way than to honor, love and imitate His own dear mother.

(3) The Church officially venerates Mary by establishing many feasts in her honor. At the beginning of Advent she honors Mary as the Immaculate Conception, by which we mean she was conceived without original sin in view of the unparalleled dignity to which she was to be raised.

On the feast of her Presentation in the temple the Church blesses the candles which will be used on the altar, and at the administration of Sacraments.

On the feast of her Annunciation the Church commemorates the great event of her young life, when the Archangel visited her, and the great mystery of the Incarnation.

We commemorate her visit to St. Elizabeth not because of the visit, but because of what happened on that visit. John the Baptist, the forerunner of Christ, was sanctified in his mother's womb, which means that while he was conceived in Original Sin, it was removed when Mary came to his home bearing Christ in her bosom.

Then we have the beautiful feast of her Assumption, which commemorates the taking of her body to Heaven and her crowning by her Divine Son as the Queen of the Celestial Paradise.

Conclusion: We do honor Mary and make no apologies for it. We only imitate Christ and the Heavenly Father Himself. No matter what non-Catholics may have been taught, every little child in the Catholic school is clearly informed that only God may be adored and worshipped. Hence we do not pay divine honors to Mary, but we venerate her and honor her in keeping with her dignity, her sanctity, and the very close relationship she bore to Christ.

Because God appointed her as the instrument of the Incarnation, the Church has always regarded her as the mediatrix of all graces. We can, therefore, best secure the grace we need to overcome the trials and temptations of life, and to grow in virtue by going to God through Mary, as He Himself came to us through her.

Pray more and prey less.—**Catholic Daily Tribune.**

Lenten Sermon Suggestions

For your mid-week instructions

✠*J. F. Noll D.D.*

IV

Identifying Christ's Church

Fourth Week In Lent

We have noted what are the chief characteristics of the Church established in person by God in the flesh. St. Paul identifies the Church in the same words by which Peter identifies Christ. Paul calls it "the Church of the living God," and Peter calls Christ the "Son of the living God." Evidently, therefore, the Church is the custodian and informer of Christ's plan of salvation. It alone answers the Bible's description: (1) because it alone was instituted by Jesus Christ; (2) it alone fulfills all the offices of a commissioned agent of God; (3) it alone possesses the essential marks of the divine Kingdom; and (4) it alone has the divine Presence promised by Christ.

(1) No other ecclesiastical organization even pretends to trace its origin to Christ unless it should be through the Catholic Church, of which it regards itself as a branch. "But a branch cut off," says Christ "is no longer of the vine."

Christ instituted only one Church, and modern religious organizations are not that. Christ appointed a visible head to govern it, and modern organizations have none.

St. Optatus, writing in the fourth century, remarks: "In the city of Rome on Peter the first was the Apostolic Chair conferred, wherein might sit, of all the Apostles, the head, Peter; whence also he was called Cephas, that in one chair unity might be preserved by all . . . and that whoso should set up another chair against the single chair might at once be a schismatic and a sinner." This Saint then gives the list of Peter's successors down to his day and says: "To Damasus succeeded Siricius, who is now our colleague, with whom the whole world is concordant."

Not having a supreme head all others must disclaim both unity and authority. This is true even of the eastern churches, centuries older than Protestantism. Unable to claim contact with the original Church, and lacking a unifying governing head, they are forced to deny the need of a visible Church or a visible head.

Instead they claim to follow the practices of primitive Christianity, forgetting that primitive Christianity had the Mass, the Holy Eucharist, the Sacrament of Penance, believed in the benefit of prayers for the dead—and recognized the Bishop of Rome as Peter's successor. Because they have no apostolic succession they apply to local churches and even to individuals, the texts which were intended to convey commissions to the Apostles only.

Pope St. Boniface, writing in the year 418, said: "The institution of the universal Church took

its beginning from the honor bestowed on blessed Peter in whom its government and headship reside. . . From which Church, who has cut himself off became an alien from the Christian religion."

A Church which has no lineal connection with Christ through a line of legitimate successors from Peter on, cannot be the Communion founded by Christ.

(2) Cardinal Newman, who devoted years before his conversion to the study of the primitive Church, became convinced that Christianity and Catholicity are identical, even if other churches arrogate to themselves that name. St. Pacion wrote: "Christian is my name, Catholic is my surname."

St. Cyril of Jerusalem, who wrote in the fourth century, observed: "If ever thou art sojourning in any city inquire not simply where the Lord's House is, for the sects also attempt to call their own places 'Houses of the Lord'; nor merely where is the church, but where is the Catholic church. For this is the peculiar name of the holy Church, and mother of us all, which is indeed the spouse of our Lord Jesus Christ."

St. Augustine tells us: "The Christian religion . . . is Catholic, and is called Catholic, not only by its own members, but also by its adversaries. . . For they cannot be understood unless they distinguish her by that name by which she is designated by the whole world."

It might be mentioned here that when others call ours the "Roman" Catholic Church, their purpose is to imply that other churches are Catholic as well. But as a matter of fact there is no other church which has ever been Catholic, which means universal, and the name by which others call us only emphasizes the fact that the true Catholic Church has its head and its government in Rome. This has been true from the first century. We call ours either the "Catholic Church" or the "Roman Church," but not the "Roman Catholic Church."

St. Ambrose, who converted St. Augustine in the fifth century, identifies the Catholic Church with the Roman Church, and about the same time St. Jerome, writing to Pope Damasus said: "Following no Chief but Christ, I am joined in communion with your holiness, that is, with the Chair of Peter. Upon that rock I know that the Church is built."

If the Catholic Church was not founded and commissioned by Christ, then certainly no other was. A religious organization not established by Christ certainly has no authority from Heaven to speak in the name of God. Neither could it possibly be in possession of supernatural things which are absolutely necessary for the acquisition of a supernatural end. The most they could have is the Sacrament of Baptism, which, because of its necessity, may be validly conferred by any one. If they claim to follow the Bible, they are using the Catholic book, without any proof, apart from the authority of the Catholic Church, that it is inspired of God or even genuine. They are unable to verify the accuracy of modern versions of the Bible with the original because they no longer exist.

The Catholic Church always teaches positively, because she knows she teaches with divine authority. All her pronouncements

on doctrine are concise and plain. She speaks with equal clarity when she condemns error, knowing, as every one should know, that two contradictory statements cannot both be true. The opinions of self-constituted teachers may be far removed from the truth. When the Catholic Church speaks she speaks as Christ speaks, "Amen, I say to you"; she speaks as a world-church, and not as a national church, not as one among a dozen or twenty synods or branches using a common name.

So confused has Protestantism become that it is beginning to abolish the creeds written by its separate founders, claiming today, for the most part, that its only creed is Christ, and its only authority, the Bible.

(3) In our last instruction we made clear what marks must characterize a divine Church. It must be **"One"** if God is Truth and cannot sanction error. It must be **"Holy"** if its Founder was God, if it is vested with supernatural helps for man's salvation; if the observance of its rule of life and the reception of its Sacraments will produce holiness. It must be **"Catholic"** or universal, if Christ came to save **all** men and ordered His Apostles to "make disciples of **all** nations." It must be **"Apostolic"** if it was built upon the foundation of the Apostles, and if it pretends to have the powers and commissions which Christ imparted to the Apostles.

It must be **Indestructible** if Christ declared He would be with it until the end of time, and send to it the Holy Spirit. It must possess **Infallibility** if it is expected in Christ's name to instruct and guide all people by official pronouncements on matters relating to faith or morals.

The Orthodox churches have not these marks, and certainly modern Protestantism does not possess them.

Ask the question of any churchman of a modern religion "What shall I do to be saved?", and the answer you will receive will be contradicted by a clergyman of another modern religion. They may all teach—"believe in the Lord Jesus Christ, and thou shalt be saved," but one does not believe "in the Lord Jesus Christ" unless one believes all He taught, which includes believing in the Church which He established for our instruction and guidance and assistance.

Protestantism changes from decade to decade because its government comes from the governed, who become more "liberal" as time goes on, and who today, for the most part, hold that it matters little what people believe if they only observe the Golden Rule. Some 600 mutually **contradictory** religions are grouped under the name "Protestantism." Hence they lack unity, lack a head, and are poles apart on matters of faith.

(4) In what particular matter would any non-Catholic claim that Christ is present in his church, or that the Holy Spirit lives in it? Although Christ declared emphatically that He would be with the Apostles, which meant with the teaching body of His Church, "all days even unto the end of the world," non-Catholic Christians claim that it could not be so because the Church fell into error. Christ said, with equal emphasis, that He would send to the Apostles, the teaching body of His

Church, the Holy Spirit, Who would "abide with it forever, and keep it in truth." If the Church of Christ fell into error, then those two solemn pledges of Jesus have been broken.

Nothing is clearer in Holy Scripture than the teaching of the Catholic Church concerning the Holy Eucharist, by which Christ becomes present in reality. But that Divine Presence is also rejected by modern religions. Since it is so clearly taught in the Bible, its rejection must be due to the fact that no Protestant clergyman could prove his succession from the Apostles, to whom the power of producing the Eucharist was imparted.

Because of their inability to claim the Divine Presence in their particular denomination, modern Protestants apply Scripture texts, directed to the Apostles only, to every individual member, claiming that Christ is present to them "by faith" when they receive the Lord's Supper, and that the Holy Spirit guides the sincere individual Bible-reader. But that theory gives the lie to the Holy Spirit, since "the Spirit of Truth" could not dictate scores of contradictory meanings to that many Bible readers.

Conclusion: You do not realize how fortunate you are to be able "to know the truth," because your Church, continuing the ministry of Christ, must be as reliable as Christ. If St. Paul could call "another Christ" one whom he ordained to the priesthood, then surely the Church itself, commissioned by Christ to continue His work and enjoy His presence and the guidance of the Holy Spirit, can be called "another Christ." St Paul calls the Church "the body of Christ," of which He is the head. This headship of Christ does not do away with the vicariate headship of Peter, because he is the successor of that Apostle whom Christ actually appointed His vicar, when He entrusted to him His entire flock, when He promised to deliver to him "the keys of His Kingdom" here on earth, which, St. Gregory tells us, is only another word for the Church.

V

Deductions from Previous Observations

Fifth Week In Lent

If Christ was the Founder of the Christian Church, named after Him; if this Church was to continue His ministry from the first century until the last; if He would be with His Church, so that its original teaching and ministry would be preserved unaltered; if the Holy Spirit was "to keep it in truth"; if the Last Supper sacrifice was to be continued "until I come"; if Peter, to whom the "keys of Christ's Kingdom" were delivered, was to have successors throughout the ages—then modern religious systems, by whatever name, evidently can lay no claim to identity with that original Church, and must, by inference, be declared in error.

(1) Without intending to be offensive we must hold that the Protestant claims are altogether untenable; (2) that while "faith" is emphasized in modern religions their "rule of Faith" excludes genuine faith altogether; (3) that

their principles make for division and not for that unity which must characterize Christ's Church.

(1) The chief claims made by Protestantism are that (a) the original Church, under Catholic direction, fell into many errors; (b) that this Church was "reformed" by "restoring primitive Christianity"; (c) that not the Church, but the Bible must be the rule of faith for every individual; (d) that the Bible is to be interpreted by everyone's private judgment, presumably inspired by the Holy Ghost.

(a) Now if Christ was God the presumption would be that His Church **could not** fall into error, even if He had not solemnly promised that "the gates of hell would never prevail against it" (Matt. XVI, 18); that He would be with it "all days even unto the consummation of the world" (Matt. XVIII, 20); that the Holy Ghost would guide the Church and keep it in truth (John XVI, 13); that He would pray for Peter that his faith should not fail (Luke XXII, 32), after committing to him the feeding of His entire flock (John XXI, 15-17). One who denies the veracity of Christ, actually denies His divinity which, of course, Protestants would not like to be accused of doing.

(b) As to primitive Christianity, the Catholic Church keeps it before her clergy constantly; they practically live among the "early Fathers," whose homilies on the gospels are read every day in their Breviary. Our Church certainly would not use these if they differed from its present-day teaching. Only the Catholic Church has a diary going back to the days of the Apostles, and is, therefore, **alone** able to declare what was the belief of Christians in every century from the twentieth back to the first. In this diary are contained the decisions of General Councils held from the early fourth century on.

In their **Confessions of Faith** the **founders** of the original Protestant religions accepted the conclusions of such Councils up to the seventh century, but modern Protestantism does not.

(c) The Bible could not possibly have any authority apart from the Catholic Church which gave it to the world, which declared it to be genuine, authentic and inspired. Since the Protestant Bible today is a translation of probably the 1000th copy of earlier century copies, and since the original writings have been lost, Protestantism **could** not possibly verify the accuracy of its modern version.

(d) The Bible should be interpreted by a Supreme Court, just as is the Constitution of the United States. **Individuals** usually interpret it in accordance with their preconceived wishes, and it is this "private interpretation" which is responsible for the hundreds of divisions in Protestantism.

(2) There is no "Faith" in believing that Jesus Christ lived on earth and died on the cross, because these are facts so authenticated by history that they cannot honestly be denied even by the infidel. Included in "Faith" is belief in the realization of all Christ's promises, and in everything He taught, in the Sacraments He instituted, in the authority which He conveyed, not to every individual, but to the Apostles and their successors only.

One who accepts certain doc-

trines of Christ and rejects others on the basis of their "reasonableness" as he sees them, evidently does not exercise "Faith."

Did not Christ say to Thomas, and His words are applicable to all people, "blessed are they who believe and do not see" (John XX, 29)?

The theory of **private judgment** leaves the settlement of every disputed question to the individual mind and, therefore, the individual's conclusions are purely human.

The theory of **private judgment** excludes all authority, even the authority of the Bible, when it gives to certain texts a different meaning from what the inspired writer intended to convey.

Deny the authority of the universal Church, by the rule of private judgment, and the individual asserts his own infallibility.

Without authority there can be absolutely no Faith, since Faith implies the acceptance of truths, even though they are above reason, **on the authority of God,** the Revealer. Where the laity or uncommissioned clergy in any denomination determine what is **of faith,** they assume an authority which is not given to them even by the Bible.

Those who **claim** "private revelation" certainly are in no position to **prove** their assertion. Most Protestant teaching is borrowed from the Catholic Church, which means that people accept it on "Tradition" which, in theory, they repudiate. The Bible itself is accepted by them on Tradition, so is Sunday observance; so are the days commemorating the Nativity of Christ (Christmas) and His Resurrection (Easter); so is the ecclesiastical cycle; so are the Collects, the Epistles and the Gospels assigned to the Sundays throughout the year. They were all borrowed from the Catholic Church.

(3) It should be unnecessary to prove to you that the principles of Protestantism make for numerous divisions and for mutually contradictory teaching. This is a fact which is ever present to your own observation.

According to the official census on "Religious Denominations" gathered by the United States Government in 1936, there are hundreds of different Protestant religious bodies in our own country alone. There are just as many in England and Germany.

The Archbishop of Canterbury accuses the Archbishop of Birmingham, of heresy; the Protestant Episcopal Bishop Manning, of New York, denounces other Bishops in his Church for their lack of faith; the Lutherans in this nation are divided among twenty-two Synods, because of disagreements; the Methodists, into eighteen bodies; the Baptists into seventeen; the Presbyterians into twelve—for the same reason.

While theoretically claiming the Bible to be their rule of faith thousands of Protestant clergymen in our country repudiate its divine inspiration. Retaining the one Sacrament of Baptism, they deny its necessity for salvation; insisting that **faith** alone matters, they reject most of the truths revealed. All of them have rejected the divine form of worship instituted for the New Law by Christ at the Last Supper. They were forced to do this when they found themselves cut from Apostolic succession. For the same reason they cannot claim power to forgive sins.

None of these observations are directed against **Protestant people**, many of whom are most sincere, religious-minded, and entertain genuine love for Christ. If they are deprived of the supernatural things which flow essentially from a divine religion, it is because they find themselves living under a system which, having had human founders, must itself be human.

Conclusion: Since the sixteenth century there have been only two systems of thought in the western world. The one is authoritarian, which makes for "one fold under one shepherd" (John X, 16); and the other is based on the principle of private judgment, which automatically tends towards creedlessness, indifference towards all religion and the logical consequence of this, infidelity. Private judgment leads inevitably to the one logical conclusion "it makes no difference what a man believes," or to express it in a more modern way "one man's guess is as good as another's."

The existence of churches of several denominations in towns of 1,000 or 2,000 people has resulted in demands for consolidation, just as we consolidate schools. But there is a difference. The same curriculum is taught in every school, but the same truths are not taught in the separate churches which would consolidate.

"Union" of several churches might be realized by an agreement on certain doctrines and policy and appeasement, but "unity," which implies **central authoritative direction**, can never be attained by modern religions. There is a vast difference between **external union** and **internal unity.**

VI

Prejudices the Greatest Barrier

Sixth Week In Lent

Introduction: If the Catholic Church is all that it has been represented to be in our reflections during the past weeks, why has it not won the entire world? If it is the Kingdom of God in this world provided with all that is needful for the acquisition of the Kingdom of God in Heaven; if it is "the body of Christ," of which we are members; if it is, therefore, a supernatural and even a divine institution; if its members, beyond any doubt, know that its doctrines were divinely revealed, and that its religious practices are all related in some way to the infinite form of worship established by Christ Himself at the Last Supper; if it be a veritable "communion of saints," which unites the angels and Mary and all the saints in Heaven as well as those in purgatory to all its members on earth—then why hasn't it an irresistible appeal to everyone?

The anomaly is accounted for (1) by the only slight knowledge of the Church held by most people; (2) by the prejudices in which millions have been reared; and (3) by the unwillingness of other millions to live in keeping with its requirements.

(1) The attitude of the world towards the Catholic Church is akin to that of Christ's own countrymen towards Him. He had been in Palestine completely unknown for thirty out of thirty-three years of His life. You will

recall that when St. John the Baptist pointed Him out to His followers, He said: "There has stood in the midst of you one whom you know not." It is true that during the last three years of His life His name and fame spread throughout His country, but that did not mean that He was "known." He became very popular with the common people, as the Church has through the centuries. They were attracted to Him by His beautiful personality, by the loftiness of His doctrine, by His kindness and His sympathy, and by the many miracles He wrought in favor of the suffering and afflicted.

But few recognized Him as God in human form. This is clear from the answer which the Apostles gave to Christ when He asked them "Who do men say that I am?" The answer was "some say that you are John the Baptist; others say that you are Elias; and people generally say that you are a prophet" like those who had been sent to the Israelites of preceding generations.

Even in this late day the generality of people have never had any instruction concerning Christ. Vast millions in China and Japan and India, in the Arab world and in most of Africa either have learned nothing about Him, or they have heard Him represented as a prophet or a sage, comparable to one whom their own nations had in the remote past.

While the common people of Palestine followed Christ, He only excited the jealousy of the churchmen, and the contempt of the politicians and pagan rulers of His day. They organized and plotted for His dethronement from the hearts of the people and even for His death. So it has been with Christ's Church throughout nineteen centuries, and so it is today even more than at any other time in history.

Protestant churchmen are jealous of the growth of the Catholic faith and of the tenacious loyalty of its people; and politicians, particularly in Latin countries, with the support of secret atheistic organizations, have done all in their power to check the influence of the Catholic Church; and civil rulers, such as Hitler and Stalin and Tito have been bent on destroying it. They certainly would not permit Christ to go about their country today preaching His doctrine, but would imprison or execute Him.

(2) Just as hundreds of millions of our generation have been poisoned by false propaganda against the democratic way of life, and in favor of Communism, so have they been poisoned by false accusations made against the Catholic Church without interruption for more than four hundred years.

Just as the United States is presented to the Russian people only in caricature, so the Catholic Church has been presented to the people of many nations in a most distorted and untrue character. The effect of such misrepresentations was the creation of prejudiced minds. Now prejudice blinds the intellect, prevents it from forming correct judgments, and leads it to look for explanations in conformity with its own erroneous viewpoints.

We could deduce many instances which bring this home forcibly. But let us only note that the Israelites looked for an entirely different kind of a Messias, and because

they looked for a different kind they would have no other. Believing that their religion and their race have been offended and hurt by criticism, they have, throughout nineteen centuries, been antecedently opposed to the belief of Christians, and conversions from their ranks have been comparatively rare either to Catholicism or Protestantism.

Then there are the Mohammedans, who have inhabited the Near East and a large portion of India for twelve hundred years. All this time they and their children have been indoctrinated with anti-Christian prejudices, and hence they turn deaf ears against the claims of the Church, which to other hundreds of millions have seemed so rational and appealing.

Hence those who were reared in deep prejudice are hard to convert, not because of the lack of power in the Catholic argument, but because they are unwilling to admit that their parents and teachers were wrong, or that they had been poisoned by literature or other propaganda against the Catholic Church.

(3) A vast number in our country, in England and elsewhere, could not become Catholics if they wished, because they have contracted marriages which Holy Scripture calls adulterous. In other words, after a divorce and during the lifetime of their first partner, they entered on an illicit union.

But there are more millions who are prejudiced against the Catholic Church for other reasons than her doctrine. Having drifted far from the path of virtue they are not ready to submit to the faithful observance of God's Commandments as enforced by His Church. They are so much a part of the world, and so imbued with the worldly spirit, that the demands of religion are very irksome to them. Of course, a large percentage of them never concerned themselves enough about religion even to become interested in it under any of its forms. Often to assuage their conscience they read infidel and atheistic books, but steer clear of reading any book which would draw them closer to God.

They first need prayer much more than they need instruction. They need a conversion of heart before they will submit to instruction of mind. Once their heart is receptive their minds will open wide to receive the truth.

Yet some of the greatest apostles of our times in various countries are converts from the infidel group, and from the group that detested our moral doctrine. They now experience so much more joy in pursuing the good life than they found pleasure in fighting it, that they are eager to make reparation for their wasted and misspent years by active service in Christ's army.

Therefore, we should not despair completely of altering the attitude of mind of the prejudiced, or of changing the sinner from his evil ways. But we must first strive to remove the prejudices of the individual before we can hope to interest him in our Church; and we must reason with the sinner while he seems to be receptive; and we should pray for him—and let him know that we are praying for him, since he then will be convinced that our motive is holy.

Our own earnestness and sincerity, and especially our enthus-

iasm and pride arising from our convictions, which we know to be absolutely correct, will do more than anything else to dispose our non-Catholic friends to listen to what our Church has to say about itself.

From what I have said, I am certain that you glean that most non-Catholics are opposed to our Church because they were reared that way. Many good Protestant church members, having been so poisoned, honestly believe that they do "service to God" and religion by heartily disliking our Church and by spreading that dislike. Children are born in the homes of such people, and even before the time they are able to think for themselves, their minds will have been filled with anti-Catholicism, and naturally it becomes a state of mind with them.

Conclusion: Half of the people of our country are only indifferentists, which means that they are not necessarily hostile to the Catholic Church. They never held membership in any religion, never read anti-Catholic books. They mingle daily with Catholic people and hold most of them in high regard. It is easier, therefore, to convert one of them than it is one who has been reared in prejudice.

The argument, which is usually most effective in disposing one to hearken to the voice of the Church is this: Being the only Christian church which has been in the world since the time of Christ, the Catholic is the only Church which could possibly claim Him as its Founder; it can trace its lineage through a succession of Popes from the time of Christ down to our day; the entire Christian world was Catholic until modern times; Protestantism is comparatively young, and the best in Protestantism was taken from the Catholic Church, including the Bible; Catholicism has remained unchanged throughout nineteen centuries, while Protestantism has split into hundreds of parts during four centuries; the Catholic Church has all the marks of divine origin; Protestantism all the marks of human origin.

VII

The Connection between Man's Redemption and the Fall

Good Friday

Introduction: All the instructions of our Lenten Course dealt with the mission of Christ as Redeemer; as Teacher, in person, and through the Church He founded; as a Priest of the New Law dispensing His merits through the Mass and the Sacraments. It was on Good Friday that Jesus completed the work of our redemption and became the "Savior" proclaimed by the angel of Bethlehem.

We have seen what His Redemption implies, but modern Christianity outside the Catholic Church does not accept those implications because it has a different idea (1) about Adam's original status; (2) about the consequences of his sin; and (3) about the condition of man after the Redemption.

(1) An erroneous view of man's original condition and of his fall leads to an erroneous view of justification, or of man's restora-

tion, as to soul, to the pristine condition of our first parents. The first reformers denied that Adam had special supernatural endowments, but rather that those he possessed, were "natural" to him.

The Catholic Church holds, on the contrary, that the natural faculties of Adam were those which he continued to have after the Fall and which all men since have had; that to these were superadded supernatural endowments, to which he was not entitled by nature, and which, therefore, were special gifts, whose perpetuation in his descendants would be conditioned on his fidelity to God, when acting in the capacity of official head of the human race.

Some of the reformers go so far as to say that Adam was not free to obey or to disobey. If that were true, how could either he or we be held accountable for the fall? Luther denied man's free will altogether; and Calvin, while admitting it in theory, denied it in practice when he taught that God predestined the fall of Adam, as He has since predestined everyone either to Heaven or Hell.

If the people of modern religion could only be persuaded to correct their views on the condition of Adam before his fall, they would see eye to eye with Catholics in the entire redemptive plan of Christ, and accept it even for its reasonableness.

It is inconceivable that God would create intelligent beings without freedom of will and still hold them responsible for their actions. If, through the fall of Adam, his descendants lost their freedom of will, how could even they be punished, assuming that they could not help committing sin?

(2) The Catholic Church teaches that Adam was created "perfect" in the natural order, which means that he had both intelligence and free will, as God, according to Whose image he was made, had infinite intelligence and unlimited free will. She teaches that he was constituted in grace, which means that his soul received supernatural life as well as that life which belonged to his nature; that these supernatural gifts would have gone on down to his descendants had he not sinned; that they forfeited them—through Adam—when he did sin. That is what is meant by Original Sin—the soul's privation at the time of its creation of supernatural life, a state of grace.

In addition, the Church teaches that both Adam and his descendants would be immortal as to their bodies also, and pass from earth to Heaven without going through death, had Adam been faithful during his trial. This "undeserved" gift of the human body is referred to as a "preternatural" gift.

These are facts well substantiated by God Himself, as recorded in the Book of Genesis. God pronounced the death sentence on Adam only after he sinned; He condemned him to suffer and to labor only after that. St. Paul tells us in the clearest language "by one man sin came into the world and by sin death, and death passed on to all men" (Rom. V, 12), which means that the gift of immortality of the body would have been shared by all of Adam's descendants were it not for sin.

Since the fall of Adam the intelligence of his descendants is not so clear, nor is their will as strong,

but they still have sufficient intelligence to learn what is needful for their temporal and eternal welfare, including God's plan of salvation; and still have ample strength of will, aided by God's grace, to observe all His Commandments.

Hence human nature **did not become** completely **corrupt or depraved**, as the reformers taught, basing their claims on the one text of all utterances of David: "In sins did my mother conceive me" (Psalm L, 7). That text only strengthens the Catholic claim that we are conceived and born in Original Sin; but it does not mean that we cannot avoid actual sin.

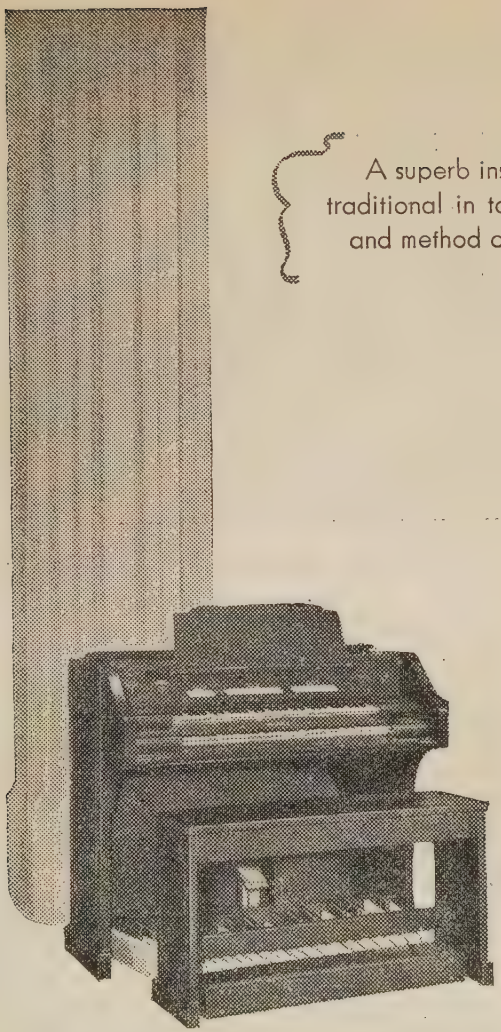
(3) Whatever man lost through his fall should have been restored to him through the infinite redemptive price paid by Christ. The very word "redemption" implies that.

The **supernatural life** of the soul must be restored; the **preternatural gifts**, by which we would have been protected from sickness and pain, and hardships, and labor, and death, were not to be restored, but the evils which now afflict our bodies can become a source of immense merit for our composite being throughout all eternity. We pass through death as Christ Himself did, but our bodies will rise again as Christ's body did, immortal and glorious, and united to our souls may live everlastingly with the angels in Heaven.

The Church, in her liturgy, refers to Adam's fall as a "happy fault," because "It merited so great a Redeemer." Our human nature may now become "a partaker of the divine nature," and have far closer association with its Maker than Adam and Eve enjoyed before their transgression. God visited them and spoke to them in Eden before their fall, but He had never Himself become their "food of life," through which they might "live in Him and He in them." Such has become our privilege, however, through the sacramental channels by which God Himself and His graces are brought to individual souls.

St. Paul tells us (Rom. V, 17): "If by reason of the one man's offense death reigned through the one man, **much more** will they who receive the abundance of grace and of the gift of justice reign in life through the one Jesus Christ." According to the teaching of modern religions, there is no such association of the Christian with God. Christ became his Savior only in the sense that He cast the shadow of His merits upon him. He cannot actually become righteous himself even after the Redemption, because Christ's righteousness is only imputed to him. Hence, in their system, there is no place for the Holy Eucharist, the food of supernatural and everlasting life; there is no need of the Sacraments, because sanctifying grace is not brought into the soul, which even before the fall never possessed supernatural life.

Conclusion: How beautiful is the Catholic teaching by contrast! According to it God elevated the first man to a position "only a little less than the angels," with a soul immortal, and a body which would be preserved from death through nourishment provided by Eden's "tree of life." Put on trial, as head of the human race, he lost his supernatural gifts of soul, as well as the preternatural gifts of



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body, both for himself and his descendants.

Looking down from Heaven with pity on mankind, so doomed to exclusion from God's Paradise in another world, God's beloved Son offered to come to earth to effect a reconciliation between all men and their Creator, to restore the gifts of soul and, through the divine tree of life, the Holy Eucharist, to guarantee immortality to the body after only a temporary separation from its soul.

How grand the teaching that all human individuals, through Christ's Redemption, can be elevated even above Adam's original condition, can become "new creatures," "sons of God" by adoption, and even through efforts of their own, assisted by grace, merit a high place in God's Heavenly home, while enjoying far more intimate union with God even on earth than Adam ever enjoyed! "I know that my Redeemer lives, and that in my flesh I shall see my God" (Job XIX, 25).

Understanding the meaning of the fall and the meaning of the Redemption makes God's plan of salvation, as propounded by the Catholic Church, so reasonable, so plausible, so enticing.

Road to Damascus

Ave Maria tells how Wallace Harris, Sr., of Chicago, was converted. His young son, Wallace, Jr., though not a Catholic, was a fifth-grader at Corpus Christi school. One day the priest who gave the fifth grade their religious instruction had a little girl bring her doll to class, to show how Baptism is administered. Young Wallace was a close observer of the ritual.

Later on, Wallace, Sr., was suddenly stricken on Sunday afternoon, and death became only a matter of time. He had often attended Mass at Corpus Christi and had expressed his hope to become a Catholic. Now was the time for Wallace, Jr., to apply his lesson.

"Daddy, do you want to be baptized in the Catholic Faith?"

"Yes, Sonny."

Afterwards young Wallace told his teacher what he did. "I took water from the ice tray; I poured it on his forehead; the water flowed off. While I poured I said: 'I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost.' I know I did it right. I know daddy is saved because he wanted to be baptized. He knew I was baptizing him, and when I was finished, he kept on saying, 'My Jesus, have mercy on me,' until he couldn't any more."

Some time later, Wallace, Jr., and his mother were baptized at Corpus Christi Church.—**Information.**

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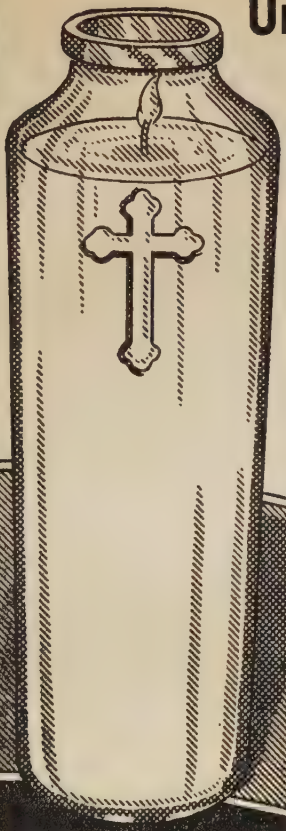

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Book Reviews

RAINTREE COUNTY by Ross Lockridge Jr., will be thrust upon you whether you like it or not. So relax in the face of the inevitable. The book is being pushed by the publisher (Houghton Mifflin) and a movie company anxious (we don't know why) for another **Outlaw** or **Amber.** The producer is sharing the publisher's cost to make the book available. It sells, accordingly, for $3.50 instead of $5.00.

According to the advances, **Raintree County** has everything but, unfortunately, by the deadening process of mere addition—everything from the haystack to the Gettysburg Address. Comments **The New Yorker,** "merely to get all this between the covers of a book is something of an accomplishment, like the feats performed by those sideshow performers who swallow nails, beer caps, open safety pins, and broken light bulbs."

We turn from this to **The Glory of Thy People** (by Father Raphael Simon, Macmillan, $2.00) as from the ridiculous to the sublime. Father Raphael tells the simple moving story of his conversion in a little over a hundred pages, brevity being in this case a sign of power. Certainly the story is powerful: Father Raphael worked his way under the guidance of divine grace from orthodox Judaism through a period of sterile intellectualism to a love and appreciation of the New Testament and a fresh understanding of the Old. In his own words, "Thus did I, a Jew, without becoming less a Jew, become a Catholic." We are again reminded of Mr. David Goldstein's oft repeated advice that the Jew must be shown that he reaches only fulfillment in Christianity. As our readers know from the Catholic press Father Raphael was recently ordained a priest in the Cistercian Order by Archbishop Keough of Baltimore, then Bishop of Providence. Here is a book to freshen one's own faith.—G.J.G.

The Priest's Chants and Recitatives at the Altar, Carlo Rossini, J. Fischer & Bro., New York, N. Y., pp. xx + 115, $1.75.

THE singing of the celebrant contributes to the solemnity of the various functions of the Church year. Few are blessed with an outstanding voice but if the chants and recitatives are sung in a fitting manner they are a helpful means of retaining a prayerful spirit instead of becoming a distraction to the congregation. Mozart certainly realized how profound an expression these simple formulae contained if he was willing "to give all my fame for the honor of having composed the chant of the Preface."

The Priest's Chants and Recitatives is a practical medium for keeping these exalted chants on this high level whether they be those of the Mass, Vespers, or Holy Week, all of which are minutely discussed in the course of the book. The author presumes his readers to be largely non-musicians and has prepared his text in a simple and practical style. The Gregorian notation is supplemented by a parallel reading in the more familiar modern notation and with each new melody helpful hints as well as common errors are given in some detail. The index is especially detailed and complete and an

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appendix lists a large number of questions as guides for examination material, a feature that emphasizes the details to be mastered in the course of study. These latter pages are also valuable for pertinent extracts from the more recent decrees relating to Sacred Music.

Music teaching in the seminary has advanced apace in recent years and this is a text in keeping with the present progress. The publishers have somewhat needlessly apologized for the edition which is the result of wartime conditions, but the pages are legible and the notes clear and decisive. All in all it is a compendium for quick and convenient reference.—J.V.H.

HERDER has enriched Catholic thought in America by providing readers with many excellent translations of what may well be called "basic works." One thinks, to mention recent titles, of Rommen's **Natural Law**, or Garrigou-Lagrange's **Three Ages of the Interior Life** (Vol. 1). To this series Herder has just added another classic work by Garrigou-Lagrange, **The Love of God and the Cross of Jesus** (Vol. 1). It will immediately recommend itself to most readers particularly in that it comes nearer the familiar regions of personal spirituality. By the term 'Love of God', the eminent theologian means both God's love for us and our love for Him; to these considerations he devotes over two hundered pages, including a luminous discussion of the problem of a "pure" love. This is followed by another hundred pages on mortification, and three concluding chapters on the laws of progress in the love of God.

In its series of translations from St. Thomas, Herder last year brought out Sister Rose Emmanuella's **The Trinity and the Unicity of the Intellect.** It has most recently added a translation of the **Compendium Theologiae** ably done by the Reverend Cyril Vollert, S.J., S.T.D., professor of Theology at St. Mary's, Kansas. Composed at the end of the Saint's life, it represents his work as its maturest phase. A compendium, so called, it gives us what in the mind of St. Thomas are the essential and leading truths of our religion: "Faith, by which you come to a knowledge of the truth. . . hope, that your intention may be fixed on the right end. . . love, that your affections may be put in order."

—G. J. G.

Tenderizing Effort

A missioner in the Philippines went for a shave. As the razor began nicking him, he noted Jerry's glassy stare and realized that his barber was intoxicated again. When Jerry finished, the missioner solemnly led him to the mirror and, one by one, pointed out the cuts that Jerry's unsteady hand had inflicted.

"You see," the priest said, "what drink does to a man." "Yes, Father," replied Jerry in sympathetic voice, "it makes the skin tender."—**Maryknoll.**

Currente Calamo

Continued from page 166

Now, whenever we are preparing someone for a mixed marriage, or even instructing a convert, that issue is always on the table. And we always let the instructee have the fun of picking out his own church on the chart. Our point is won. For although St. Paul could make a mistake, or the Pope, or the Catholic Encyclopedia, Bishop Noll, or John A. O'Brien, how could Life be anything but infallible!

That starts us off on a fine discussion of heresy. . .

Life (also for November 10) had the best judgment we have yet seen on our crazy, incoherent, fatuous, utterly imbecilic attitude towards sex, our own cult of Aphrodite. Says Life, "The Johnston Office, which controls the taboos of the Goddess' cinematic ceremonies, devotes a great deal of its energies to censoring the letter of her true sexual nature while letting her spirit triumph without limit. Innocent American moppets are carefully protected from scenes of overt vice, meanwhile being systematically innoculated with a philosophy of sex that, if taken seriously, would lead its converts straight to the loony bin."

Probably as a prime example of the same imbecility, Life gives the lie to this eminently sane observation by its own policies. The same issue covers the Riviera by uncovering most of its inhabitants most of the way; and successfully imitates Hollywood at its lubricious low.

But, one supposes, one owes gratitude for small favors. Is it asking too much to demand con-

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sistency in a popular publication all the way from page one to page one-five-six? Probably.

Are You A Union Member?

EVERY so often a very handsome and edifying booklet reaches our desk from the Missionary Union of the Clergy. We had supposed that this went more or less automatically to all the priests in the country—and so we were surprised to read, in a recent issue, that it doesn't. Only 12,000 of our 40,000 priests in the United States belong to the Union. This is something less than one-third. But read on:

"Prior to World War II. . . it was pointed out that a summary of the statistics for fifty different nations throughout the world showed that nearly 200,000 members of the clergy were listed" (and we have only a trifling 12,000!).

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should be made to one's diocesan director of the Society for the Propagation of the Faith.

Meeting the Challenge

WE wish to extend our cordial if belated congratulation to Father Bishop and all the members of the Glenmary Missioners. Last June their foundation was awarded pontifical recognition as a diocesan institute.

Starting in 1937, the Home Missioners have had a slow but steady growth until now their personnel numbers 45. We were privileged to interview the Very Reverend Founder in those early days and believe us, he battled an opposition that was almost incredible.

No one in his wildest moments would ever call Father Bishop a "promoter." His secret is zeal, prudence, an unshakeable tenacity, and a willingness to undergo poverty and hardship in pushing his plan to evangelize "No-priest-land."

In the early days he traveled from seminary to seminary, wherever they would let him in; his first act was always to unfurl a big map of the United States splotched with black. Then he would tell of the 1,000 counties without a resident priest in our own United States.

Recruits came slowly at first. But many who questioned the stability of the little society and the prudence of sinking their ministry in it were reassured when Father Raphael A. Sourd signed up in 1939. Father Sourd had been Spiritual Director of the Minor Seminary in Cincinnati.

When we visited Glenmary some years ago, we were impressed with the family spirit of the place. If it be required of great institutions

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that they start in lowly surroundings, Glenmary awaits a glorious destiny! It had the simplicity of unaffected poverty.

A recent acquisition of the little society is Father Patrick T. Quinlan, formerly a faculty member at St. Thomas Seminary, Hartford, and long active in the Catholic Rural Life Conference. Father Quinlan—one of our contributors—has since become the first pastor to take residence in Kingstree, South Carolina, where his congregation is outnumbered by non-Catholics 1,000 to one.

Active in six mission areas, the Fathers of Glenmary have already gone far in their program of colonizing and settling the priestless sections of the country.

May God grant them a swift and sturdy increase.

New Index Ready

The index for **The Priest**, Volume III, is now off the press and may be had by writing to our business office in Huntington, Indiana. This year we hope to incorporate the index in our December issue.

Just for the Record

FOUR correspondents of the New York **Herald-Tribune** have recently reported on their ten-week sojourn behind the Iron Curtain. Their findings, published in a series of eleven articles and syndicated in twenty-five leading newspapers of the country, have received considerable notice.

Most misleading is their conclusion: "Everywhere we found freedom of worship. Even in Yugoslavia . . . churches were open and crowded. In Poland and Hungary,

religious instruction by priests is still compulsory in state schools. Nowhere has there been an official attempt to prevent people from worshiping as they please . . ."

Just for the record, regarding freedom of worship behind the Iron Curtain:

Since 1939, Tito, the Yugoslav dictator, has been responsible for the execution of 369 Catholic priests and 12 nuns; the exile of 409 priests and the imprisonment of 50 nuns; the death of 400,000 Catholics in Croatia alone, and the imprisonment of 100,000 more. In addition, 562 priests are listed under the heading "Whereabouts unknown."

Yugoslav churches may still be open and crowded, but by the way things are going, it looks as though Catholics will be free to throng churches in which the Blessed Sacrament is absent for lack of priests to consecrate!

Correspondence

In Praise of Fr. Geaney

Editor:

CONGRATULATIONS on Fr. Geaney's article in the January Priest on Student Catholic-Action. It is simple, clear and positive. Let's have some more.

Those priests who have struggled along in C.A. work, following the directions of Popes Pius XI and XII, feel with Pius XI that C.A. is the divinely inspired organization which alone can bring the world to the feet of Christ.

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Quiz on the Hierarchy

A QUESTION of the Quiz on the American Hierarchy in the January Priest has been called to our attention very graciously. Bishop Raymond A. Kearney, the Auxiliary of Brooklyn, is the youngest man ever to be appointed to the living American Hierarchy. Bishop Leo R. DeNeckere, C.M., of New Orleans (1829-1833), is the youngest man ever appointed in the History of our Hierarchy. He was 29 when elected.

Since December, 1947, the 603rd member of the Hierarchy has been appointed. North American College now has 76 episcopal alumni, St. Joseph's, Dunwoodie, 28, Mt. St. Mary's of the West, 25, and Kenrick, 18. The name Louis appears in the Canon for bishops of two dioceses, as does the name Patrick. Albert now is part of the Canon in three dioceses. And there are now 120 Ordinaries.

This is correct as we go to press.

Lawrence E. Donnelly
St. John's Seminary
Camarillo, California

Profiteering in Church Goods?

Editor:

IN the December issue of The Priest a correspondent signing himself "Sacerdos" cites the profiteering on religious goods by the church goods stores and differentiates between the church goods

store owned and run by Catholics and those operated by those 'not of the Faith.'

The Catholic merchant operates on an average margin of profit. His prices are higher than they were because his costs are higher. If a price seems high he should not be branded as a profiteer by a customer, at least without a basis of facts to prove such an assertion. Anyone who seldom or never considers such things as costs, expenses and profits should be hesitant in reaching such a conclusion.

If your correspondent will make a survey of the Catholics operating church goods stores, he will find successful, conscientious gentlemen, but not one of them in the category of wealthy business men. He will find that the markup on religious goods in the church goods store is considerably less than in other stores, and that on some items the operator actually suffers a loss due to the length of time he must extend credit.

It seems to be the custom for a patron of a Catholic church goods store to expect a professional discount from this type of store, and is offended when he does not receive it on all religious goods. Even though the Catholic store is established exclusively to serve Catholic religious and laity, it is not appreciated that this so-called professional discount must be offset, otherwise the church goods dealer's losses will quickly force him out of business.

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Correspondence

recognized sources of supply and will not offer in his store items which are improper, at times going to great lengths to ascertain whether a new product or novelty item is liturgically correct.

The Catholic merchant endeavors to obtain the finest supplies and equipment because they are for his Church and at the same time he caters to churches with great variation of financial means and extends facilities not to be found with the church goods merchant 'not of the Faith.'

A carpenter does not qualify as a statistician, nor does a non-Catholic qualify as a purveyor of church goods to the Catholic church.

The members of our industry would greatly appreciate the publication of this letter and thanking you for your courtesies, we are,

Respectfully yours,
Clement J. Wagner, Secretary
National Association of
Catholic Publishers and
Dealers in Church Goods.

Lenten Alms for Christ's Poor

HIS Excellency, Bishop Muench, has submitted a list giving the addresses of the Caritas-Verbaende in the principal German cities. It is his request that we publish this—a request with which The Priest is very happy to comply.

Prompted by Christian Charity many people would like to send a parcel to some needy person in Germany. It could be sent to one of these Caritas-Verbaende (Charity Bureaus) with a note that it is intended for the most needy person on the list.

It is not advisable to respond to

Correspondence

appeals from unknown letter writers without a previous investigation. The Caritas-Verbaende will undertake to make the investigation.

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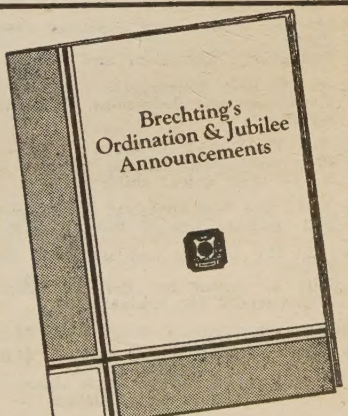

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